BOOK V

In The Name of God the Compassionate, the Merciful

Whose help we implore and in whom we trust, and with whom are the keys to our hearts. And God bless the best of His creatures, Mohammed, and all his Family and Companions!

This is the Fifth Book of the Poem in rhymed couplets and the spiritual Exposition, setting forth that the Religious Law is like a candle showing the way. Unless you gain possession of the candle, there is no wayfaring; and when you have come on to the way, your wayfaring is the Path; and when you have reached the journey's end; that is the Truth. Hence it has been said, "If the truths were manifest, the religious laws would be nothing." As, when copper becomes gold or was gold originally, it does not need the alchemy which is the Law, nor need it rub itself upon the philosophers' stone, which is the Path; as has been said, it is unseemly to demand a guide after arrival at the goal, and blameworthy to discard the guide before arrival at the goal. In short, the Law is like learning the theory of alchemy from a teacher or a book, and the Path is making use of chemicals and rubbing the copper upon the philosophers' stone, and the Truth is the transmutation of the copper into gold. Those who know alchemy rejoice in their knowledge of it, saying, "We know the theory of this"; and those who pracitise it rejoice in their practice of it, saying, "We perform such works"; and those who have experienced the reality rejoice in the reality, saying, "We have become gold and are delivered from the theory and practice of alchemy: we are God's freed ones." *Each party is rejoicing in what they have.*

Or the Law may be compared to learning the science of medicine, and the Path to regulating one's diet in accordance with medicine and taking remedies, and the Truth to gaining health everlasting and becoming independent of them both. When a man dies to this life, the Law and the Path are cut off from him, and there remains the Truth. If he possess the Truth, he will be crying, "*Oh, would that my people knew how my Lord has forgiven me*"; and if he possess it not, he will be crying, "*Oh, would that I had not been given my scroll and had not known my reckoning! Oh, would that it had been the decision! My riches have not availed me; my authority has perished from me.*"

The Law is knowledge, the Path action, the Truth attainment unto God. Then *whoever hopes to meet his Lord let him do good works and associate none other in the service of his Lord.* And God bless the best of His creatures, Mohammed, and his Family and his Companions and the people of his House, and grant them peace!

دفتر پنجم

In The Name of God the Merciful, the Compassionate

شه حسام الدين كه نور انجم است
طالب آغاز سفر پنجم است

The King, Husámu'ddín, who is the light of the stars,
demands the beginning of the Fifth Book.

ای ضياء الحق حسام الدين راد
اوستادان صفا را اوستاد

O Ziyá'u 'l-Haqq, noble Husámu'ddín,
master to the masters of purity,

گر نبودی خلق محجوب و كثيف
ور نبودی حلقها تنگ و ضعيف

If the people were not veiled and gross,
and if their throats were not narrow and feeble,

در مديحت داد معنی دادمی
غير اين منطق لبی بگشادمی

In praise of you I should have done justice to the reality
and expressed myself in language other than this;

ليك لقمه‌ی باز آن صعوه نيست
چاره اكنون آب و روغن كردنی است

But the falcon's mouthful is not that of the song bird:
now recourse must be had to water and oil.

مدح تو حيف است با زندانيان
گويم اندر مجمع روحانيان

It is wrong to praise you to the prisoners:
I will tell in the assembly of the spiritual.

شرح تو غبن است با اهل جهان
همچو راز عشق دارم در نهان

It is fraud to discourse of you to the worldly:
I will keep it hidden like the secret of love.

مدح تعريف است و تخريق حجاب
فارغ است از شرح و تعريف آفتاب

Praise consists in describing and in rending the veil:
the Sun is independent of exposition and description.

مادح خورشيد مداح خود است
كه دو چشمم روشن و نامرمد است

The praiser of the Sun is pronouncing an encomium on himself,
for, "My eyes are clear and not inflamed."

ذم خورشيد جهان ذم خود است
كه دو چشمم كور و تاريك و بد است

To blame the Sun of the world is to blame one's self,
for, "My eyes are blind and dark and bad."

تو ببخشا بر كسی كاندر جهان
شد حسود آفتاب كامران

Pity anyone in the world
who has become envious of the fortunate Sun.

تاندش پوشيد هيچ از ديده‌ها
و ز طراوت دادن پوسيده‌ها

Can he ever mask it from eyes
and from giving freshness to things rotten?

يا ز نور بی‌حدش توانند كاست
يا به دفع جاه او توانند خاست

Or can they diminish its infinite light
or rise in resistance to its power?

هر كسی كاو حاسد كيهان بود
آن حسد خود مرگ جاويدان بود

Whoever is envious of the World—
truly, that envy is everlasting death.

قدر تو بگذشت از درك عقول
عقل اندر شرح تو شد بو الفضول

Your dignity has transcended intellectual apprehension:
in describing you the intellect has become an idle fool.

گر چه عاجز آمد اين عقل از زبان
عاجزانه جنبشی بايد در آن

Although this intellect is too weak to declare,
one must weakly make a movement in that direction.

ان شیئا کله لا یدرك
اعلموا ان کله لا یترك

Know that when the whole of a thing is unattainable
the whole of it is not relinquished.

گر چه نتوان خورد طوفان سحاب
کی توان کردن به ترك خورد آب

If you cannot drink the flood-rain of the clouds,
how can you give up water-drinking?

راز را گر می‌نیاری در میان
درکها را تازه کن از قشر آن

If you will not communicate the mystery,
refresh apprehensions with the husk thereof.

نطقها نسبت به تو قشر است لیك
پیش دیگر فهم‌ها مغز است نیك

Spoken words are a husk in relation to you,
but they are a good kernel for other understandings.

آسمان نسبت به عرش آمد فرود
ور نه بس عالی است سوی خاك تود

The sky is low in relation to the empyrean;
else, in respect of the earth-mound, it is exceedingly high.

من بگویم وصف تو تا ره برند
پیش از آن کز فوت آن حسرت خورند

I will tell your description in order that they may take their way
before they grieve at the loss of that opportunity.

نور حقی و به حق جذاب جان
خلق در ظلمات وهمند و گمان

You are the Light of God and a mighty drawer of the soul to God.
His creatures are in the darkness of vain imagination and opinion.

شرط تعظیم است تا این نور خوش
گردد این بی‌دیدگان را سرمه کش

Reverence is the necessary condition
for this goodly Light to bestow a salve on these sightless ones.

نور یابد مستعد تیز گوش
کاو نباشد عاشق ظلمت چو موش

The ready sharp-eared man gains the Light—
he who is not in love with darkness like a mouse.

سست چشمانی که شب جولان کنند
کی طواف مشعله‌ی ایمان کنند

The weak-eyed ones that go about at night,
how shall they make a circuit round the Cresset of the Faith?

نکته‌های مشکل باریك شد
بند طبعی که ز دین تاریك شد

Difficult subtle points of disputation are the chains of the nature
that has become dark (blind) to the Religion.

تا بر آراید هنر را تار و پود
چشم در خورشید نتواند گشود

So long as he decks out the warp and woof of cleverness,
he cannot open his eyes to the Sun.

همچو نخلی بر نیارد شاخها
کرده مو شانه زمین سوراخها

He does not lift up branches like a date-palm:
he has bored holes in the earth after the fashion of mice.

چار وصف است این بشر را دل فشار
چار میخ عقل گشته این چهار

This humankind have four heart-oppressing qualities:
these four have become the gibbet of Reason.

تفسیر فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ

Commenting on "Take four birds and turn them towards you"

تو خلیل وقتی ای خورشید هش
این چهار اطیار ره زن را بکش

O you whose intelligence is as the Sun, you are the Khalíl of the time:
kill these four birds that infest the Way,

ز انکه هر مرغی از اینها زاغوش
هست عقل عاقلان را دیده کش

Because each of them, crow-like,
is plucking the eye from the intellect of the intelligent.

چار وصف تن چو مرغان خلیل
بسمل ایشان دهد جان را سبیل

The four bodily qualities resemble the birds of Khalíl:
their slaughter makes way for the soul.

ای خلیل اندر خلاص نیك و بد
سر ببرشان تا رهد پاها ز سد

O Khalíl, in the deliverance of good and bad,
cut off their heads that the feet may escape from the barrier.

کل تویی و جملگان اجزای تو
بر گشا که هست پاشان پای تو

You are all, and they all are parts of you:
open, for their feet are your feet.

از تو عالم روح زاری می‌شود
پشت صد لشکر سواری می‌شود

By you the world is made a place abounding in spirit:
a single cavalier becomes the support of a hundred armies.

ز انکه این تن شد مقام چار خو
نامشان شد چار مرغ فتنه جو

Inasmuch as this body is the abode of four dispositions,
they are named the four mischief-seeking birds.

خلق را گر زندگی خواهی ابد
سر ببر زین چار مرغ شوم بد

If you wish the people to have everlasting life,
cut off the heads of these four foul and evil birds,

بازشان زنده کن از نوعی دگر
که نباشد بعد از آن ز یشان ضرر

Revive them again in another sort,
so that afterwards no harm will be done by them.

چار مرغ معنوی راه زن
کرده‌اند اندر دل خلقان وطن

The four immaterial birds which infest the Way
have made their home in the hearts of the people.

چون امیر جمله دلهای سوی
اندر این دور ای خلیفه‌ی حق توی

Since in this epoch you, O Vicegerent of God,
art the commander of all righteous hearts,

سر ببر این چار مرغ زنده را
سرمدی کن خلق ناپاینده را

Cut off the heads of these four live birds
and make everlasting the creatures that are not enduring forever.

بط و طاوس است و زاغ است و خروس
این مثال چار خلق اندر نفوس

There is the duck and the peacock and the crow and the cock:
these are a parable of the four dispositions in souls.

بط حرص است و خروس آن شهوت است
جاه چون طاوس و زاغ امنیت است

The duck is greed, and the cock is lust;
eminence is like the peacock, and the crow is desire.

منیتش آن که بود اومید ساز
طامع تابید یا عمر دراز

The crow’s object of desire is this,
that he forms hopes and wishes for immortality or long life.

بط حرص آمد که نوکش در زمین
در تر و در خشك می‌جوید دفین

The duck is greed, for her bill is always in the ground,
seeking what is buried in the wet and dry.

یك زمان نبود معطل آن گلو
نشنود از حکم جز امر کلوا

That gullet is never idle for a moment:
it listens to nothing of the ordinance save the command “*Eat!*”

همچو یغماجی که چون خانه کند
زود زود انبان خود پر می‌کند

It is like the looter who digs up the house
and very quickly fills his bag,

اندر انبان می‌فشارد نیك و بد
دانه‌های در و حبات نخود

Cramming into the bag good and bad,
single pearls and chickpeas,

تا مبادا یاغیی آید دگر
می‌فشارد در جوال او خشك و تر

Cramming dry and wet into the sack,
for fear lest another enemy should arrive.

وقت تنگ و فرصت اندك او مخوف
در بغل زد هر چه زوتر بی‌وقوف

Time presses, the opportunity is small, he is terrified:
without delay he heaves it under his arm as speedily as possible.

اعتمادش نیست بر سلطان خویش
که نیارد یاغیی آمد به پیش

He has not confidence in his Sovereign
that no enemy will be able to come forward.

لیك مومن ز اعتماد آن حیات
می‌کند غارت به مهل و با انات

But the true believer, from his confidence in that Life,
conducts his raid in a leisurely manner and with deliberation.

ایمن است از فوت و از یاغی که او
می‌شناسد قهر شه را بر عدو

He has no fear of missing his chance or of the enemy,
for he recognises the King's dominion over the enemy.

ایمن است از خواجه‌تاشان دگر
که بیایندش مزاحم صرفه بر

He has no fear of the other fellow-servants
coming to jostle him and gain the advantage,

عدل شه را دید در ضبط حشم
که نیارد کرد کس بر کس ستم

He perceived the King's justice in restraining his followers
so that none durst do violence to anyone.

لاجرم نشتابد و ساکن بود
از فوات حظ خود ایمن بود

Consequently he does not hurry and is calm:
he has no fear of missing his portion.

بس تانی دارد و صبر و شکیب
چشم سیر و موثر است و پاك جیب

He has much deliberation and patience and long-suffering;
he is contented and unselfish and pure of heart,

کاین تانی پرتو رحمان بود
و آن شتاب از هزه‌ی شیطان بود

For this deliberation is the ray of the Merciful,
while that haste is from the impulse of the Devil,

ز انکه شیطانش بترساند ز فقر
بارگیر صبر را بکشد بعقر

Because the Devil frightens him away from poverty
and kills the beast of burden, patience, by stabbing.

از نبی بشنو که شیطان در وعید
می‌کند تهدیدت از فقر شدید

Hear from the *Qur'an* that the Devil in menace
is threatening you with hard poverty,

تا خوری زشت و بری زشت از شتاب
نی مروت نی تانی نی ثواب

That in haste you may eat foul things and take foul things,
no generosity, no deliberation, no merit acquired by good works.

لاجرم کافر خورد در هفت بطن
دین و دل باریك و لاغر، زفت بطن

Necessarily the infidel takes his food in seven bowels:
his religion and spirit are thin and lean, his belly fat.

در سبب ورود این حدیث مصطفی صلوات اللّٰه علیه که الکافر یاکل فی سبعه امعاء و المؤمن یاکل فی معاء واحد

Concerning the occasion of the coming of the Tradition of Mustafá, the blessings of God be upon him, that the infidel takes his food in seven bowels, while the true believer takes his food in one bowel.

کافران مهمان پیغمبر شدند
وقت شام ایشان به مسجد آمدند

The infidels became the guests of the Prophet:
they came to the mosque at eventide,

کامدیم ای شاه ما اینجا قنق
ای تو مهمان‌دار سکان افق

Saying, "We have come here as visitors seeking hospitality, O King, O
you who are the entertainer of the inhabitants of the world.

بی‌نواییم و رسیده ما ز دور
هین بیفشان بر سر ما فضل و نور

We are destitute and have arrived from afar:
listen, shed your grace and light upon us!"

گفت ای یاران من قسمت کنید
که شما پر از من و خوی منید

He said, "O my friends divide,
for you are filled with me and with my nature."

پر بود اجسام هر لشکر ز شاه
ز آن زنندی تیغ بر اعدای جاه

The bodies of every army are filled with the King;
hence they would draw the sword against Majesty's enemies.

تو به خشم شه زنی آن تیغ را
ور نه بر اخوان چه خشم آید ترا

It is because of the King's anger you draw the sword;
otherwise, what anger do you have against your brothers?

بر برادر بی‌گناهی می‌زنی
عکس خشم شاه گرز ده منی

The reflection of the King's anger you are striking your innocent brother
with a mace of ten kilos (*manns'*) weight.

شه یکی جان است و لشکر پر از او
روح چون آب است و این اجسام جو

The King is one soul, and the army is filled with him:
the spirit is like the water, and these bodies are the river-bed.

آب روح شاه اگر شیرین بود
جمله جوها پر ز آب خوش شود

If the water of the King's spirit be sweet,
all the river-beds are filled with the sweet water;

که رعیت دین شه دارند و بس
این چنین فرمود سلطان عبس

For only the King's law do his subjects have:
so has the sovereign of *Abas* declared.

هر یکی یاری یکی مهمان گزید
در میان یك زفت بود و بی‌ندید

Each Companion chose a guest.
Amongst them, was one stout and incomparable.

جسم ضخمی داشت کس او را نبرد
ماند در مسجد چو اندر جام درد

He had a huge body: no one took him along;
he remained in the mosque like the dregs in a cup.

مصطفی بردش چو واماند از همه
هفت بز بد شیر ده اندر رمه

As he was left behind by all, Mustafá took him away.
In the herd there were seven goats that gave milk,

که مقیم خانه بودندی بزان
بهر دوشیدن برای وقت خوان

For the goats used to stay in the house
for milking in preparation for mealtime.

نان و آش و شیر آن هر هفت بز
خورد آن بو قحط عوج ابن غز

That famishing giant son of a Ghuzz Turcoman
devoured the bread and food and the milk of the seven goats.

جمله اهل بیت خشم آلو شدند
که همه در شیر بز طامع بدند

The whole household became enraged,
for they all desired goat's milk.

معده طبلی خوار همچون طبل کرد
قسم هجده آدمی تنها بخورد

He made his voracious belly like a drum:
he consumed singly the portion of eighteen persons.

وقت خفتن رفت و در حجره نشست
پس کنیزك از غضب در را ببست

At bed-time he went and sat in his room;
then the maid angrily shut the door.

از برون زنجیر در را در فکند
که از او بد خشمگین و دردمند

She put in the door-chain from the outside,
for she was angry with him and resentful.

گبر را در نیمه شب یا صبحدم چون
تقاضا آمد و درد شکم

At midnight or dawn,
when the infidel felt an urgent need and stomach-ache,

از فراش خویش سوی در شتافت
دست بر در چون نهاد او بسته یافت

He hastened from his bed towards the door,
laying his hand on the door he found it shut.

در گشادن حیله کرد آن حیله ساز
نوع نوع و خود نشد آن بند باز

The cunning man employed various devices to open it,
but the fastening did not give way.

شد تقاضا بر تقاضا خانه تنگ
ماند او حیران و بی‌درمان و دنگ

The urgency increased, and the room was narrow:
he remained in dismay and without remedy and dumbfounded.

حیله کرد او و به خواب اندر خزید
خویشتن در خواب و در ویرانه دید

He made shift and crept to sleep:
in his slumber he dreamed that he was in a desolate place.

ز انکه ویرانه بد اندر خاطرش
شد به خواب اندر همانجا منظرش

Since a desolate place was in his mind,
his sight went to a desolate place in his sleep.

خویش در ویرانه‌ی خالی چو دید
او چنان محتاج اندر دم برید

Dreaming he is alone,
he squeezes out two huge lumps.

گشت بیدار و بدید آن جامه خواب
پر حدث دیوانه شد از اضطراب

When he awakens he knows that his covers are full of shit,
and shakes with shame.

ز اندرون او بر آمد صد خروش
زین چنین رسوایی بی‌خاك پوش

My sleep is worse
than my waking state.

گفت خوابم بدتر از بیداریم
که خورم این سو و آن سو می‌ریم

On one side I eat
and on the other I excrete.

بانگ می‌زد وا ثبورا وا ثبور
همچنان که کافر اندر قعر گور

He was crying, "Woe and alas! Woe and alas!"
even as the unbeliever in the depths of the tomb,

منتظر که کی شود این شب به سر
تا بر آید در گشادن بانگ در

Waiting to see when this night would come to an end,
that the noise of the door in opening might rise,

تا گریزد او چو تیری از کمان
تا نبیند هیچ کس او را چنان

In order to flee like an arrow from the bow,
lest anyone should see him in such a condition.

قصه بسیار است کوته می‌کنم
باز شد آن در رهید از درد و غم

The story is long: I will shorten it.
The door opened: he was delivered from grief and pain.

در حجره گشادن مصطفی علیه الصلاة و السلام بر مهمان و خود را پنهان کردن تا او گشاینده را نبیند و خجل نشود و گستاخ بیرون رود

How Mustafá opened the door of the room for his guest and concealed himself in order that he might not see the form of the person who opened it and be overcome with shame, but might go forth boldly.

مصطفی صبح آمد و در را گشاد
صبح آن گمراه را او راه داد

At dawn Mustafá came and opened the door:
at dawn he gave the way to him who had lost the way.

در گشاد و گشت پنهان مصطفی
تا نگردد شرمسار آن مبتلا

Mustafá opened the door and became hidden,
in order that the afflicted man might not be ashamed,

تا برون آید رود گستاخ او
تا نبیند در گشا را پشت و رو

But might come forth and walk boldly away
and not see the back or face of the door-opener.

یا نهان شد در پس چیزی و یا
از وی‌اش پوشید دامان خدا

Either he became hidden behind something,
or the skirt of God concealed him from him.

صِبْغَةَ اللهِ گاه پوشیده کند
پرده‌ی بی‌چون بر آن ناظر تند

The dye of Allah sometimes makes covered
and draws a mysterious veil over the beholder,

تا نبیند خصم را پهلوی خویش
قدرت یزدان از آن بیش است بیش

So that he does not see the enemy at his side:
the power of God is more than that, more.

مصطفی می‌دید احوال شبش
لیك مانع بود فرمان ربش

Mustafá was seeing all that happened to him in the night,
but the command of the Lord restrained him

تا که پیش از خبط بگشاید رهی
تا نیفتد ز آن فضیحت در چهی

From opening a way before the fault,
so that he should not be cast into a pit by the disgrace.

لیك حکمت بود و امر آسمان
تا ببیند خویشتن را او چنان

But it was the wisdom and the command of Heaven
that he should see himself thus.

بس عداوتها که آن یاری بود
بس خرابیها که معماری بود

There are many acts of enmity which are friendship,
many acts of destruction which are restoration.

جامه خواب پر حدث را یك فضول
قاصدا آورد در پیش رسول

A meddlesome fellow
purposely brought the dirty bed-clothes to the Prophet,

که چنین کردست مهمانت ببین
خنده‌ای زد رَحْمَةً للعالمین

Saying, "Look! Your guest has done such a thing!"
He smiled, a *mercy to all created beings,*

که بیار آن مطهره اینجا به پیش
تا بشویم جمله را با دست خویش

And said, "Bring the pail here,
that I may wash all with my own hand."

هر کسی می‌جست کز بهر خدا
جان ما و جسم ما قربان ترا

Every one jumped up, saying, "For God's sake!
Our souls and our bodies are a sacrifice to you.

ما بشوییم این حدث را تو بهل
کار دست است این نمط نه کار دل

We will wash this filth: do you leave it alone.
This kind is hand's work, not heart's work.

ای لَعَمْرُكَ مر ترا حق عمر خواند
پس خلیفه کرد و بر کرسی نشاند

O *La-ʿamruk*, God pronounced 'life';
then He made you Vicegerent and seated you on the throne.

ما برای خدمت تو می‌زییم
چون تو خدمت می‌کنی پس ما چه‌ایم

We live for your service:
as you are performing the service, what then are we?"

گفت آن دانم و لیك این ساعتی است
که در این شستن به خویشم حکمتی است

He said, "I know that, but this is an occasion;
I have a deep reason for washing this myself."

منتظر بودند کاین قول نبی است
تا پدید آید که این اسرار چیست

They waited, saying, "This is the Prophet's word,"
till it should appear what these mysteries were.

او به جد می‌شست آن احداث را
خاص ز امر حق نه تقلید و ریا

He was busily washing those filthy things, by God's command exclusively,
not from blind conformity and ostentation;

که دلش می‌گفت کاین را تو بشو
که در اینجا هست حکمت تو به تو

For his heart was telling him, "Do you wash them,
for herein is wisdom manifold."

سبب رجوع کردن آن مهمان به خانه‌ی مصطفی علیه السلام در آن ساعت که مصطفی نهالین ملوث او را به دست مبارك خود می‌شست و خجل شدن او و جامه چاك کردن و نوحه‌ی او بر خود و حال خود

The cause of the guest's return to the house of Mustafá, on whom be peace, at the hour when Mustafá was washing his befouled bed-rug with his own hand; and how he was overcome with shame and rent his garment and made lamentation for himself and for his plight.

کافرك را هیکلی بد یادگار
یاوه دید آن را و گشت او بی‌قرار

The wretched infidel had an amulet as a keepsake.
He observed that it was lost, and became distracted.

گفت آن حجره که شب جا داشتم
هیکل آن جا بی‌خبر بگذاشتم

He said, "The room in which I lodged during the night—
I left the amulet there unawares."

گر چه شرمین بود شرمش حرص برد
حرص اژدرهاست نه چیزی است خرد

Though he was ashamed, greed took away his shame:
greed is a dragon, it is no small thing.

از پی هیکل شتاب اندر دوید
در وثاق مصطفی و آن را بدید

In quest of the amulet
he ran hastily into the house of Mustafá and saw him,

کان ید الله آن حدث را هم به خود
خوش همی‌شوید که دورش چشم بد

That *Hand of God*, cheerfully washing the filth by himself—
far from him be the evil eye!

هیکلش از یاد رفت و شد پدید
اندر او شوری گریبان را درید

The amulet vanished from his mind, and a great rapture arose in him:
he tore his collar,

می‌زد او دو دست را بر رو و سر
کله را می‌کوفت بر دیوار و در

Smiting his face and head with both hands,
beating his pate against wall and door,

آن چنان که خون ز بینی و سرش
شد روان و رحم کرد آن مهترش

In such a wise that blood poured from his nose and head,
and the Prince took pity on him.

نعره‌ها زد خلق جمع آمد بر او
گبر گویان ایها الناس احذروا

He uttered shrieks, the people gathered round him:
the infidel was crying, "O people; beware!"

می‌زد او بر سر که ای بی‌عقل سر
می‌زد او بر سینه کای بی‌نور بر

He smote his head, saying, "O head without understanding!"
He smote his breast, saying, and "O bosom without light!"

سجده می‌کرد او که ای کل زمین
شرمسار است از تو این جزو مهین

Prostrating himself, he cried, "O the whole earth,
this despicable part is abashed on account of you.

تو که کلی خاضع امر ویی
من که جزوم ظالم و زشت و غوی

You, who are the whole, art submissive to His command;
I, who am a part, am unjust and wicked and misguided.

تو که کلی خوار و لرزانی ز حق
من که جزوم در خلاف و در سبق

You, who are the whole, are humble and trembling in fear of God;
I, who am a part, am in opposition and in rivalry."

هر زمان می‌کرد رو بر آسمان
که ندارم روی ای قبله‌ی جهان

At every moment he was turning his face to heaven,
saying, "I have not the face, O *qibla* of the world!"

چون ز حد بیرون بلرزید و طپید
مصطفایش در کنار خود کشید

When he had trembled and quivered beyond bounds,
Mustafá clasped him in his arms,

ساکنش کرد و بسی بنواختش
دیده‌اش بگشاد و داد اشناختش

Quieted him and caressed him much
and opened his eye and gave him knowledge.

تا نگرید ابر کی خندد چمن
تا نگرید طفل کی جوشد لبن

Till the cloud weeps, how should the garden smile?
Till the babe cries, how should the milk begin to flow?

طفل یك روزه همی‌داند طریق
که بگریم تا رسد دایه‌ی شفیق

The one-day-old babe knows the way:
"I will cry that the kind nurse may come."

تو نمی‌دانی که دایه‌ی دایگان
کم دهد بی‌گریه شیر او رایگان

Do not you know that the Nurse of nurse's
gives no milk freely is without crying?

گفت وَ لْيَبْكُوا كَثِيراً گوش دار
تا بریزد شیر فضل کردگار

He has said, "*Let them weep much*." Give ear,
that the bounty of the Creator may pour forth the milk.

گریه‌ی ابر است و سوز آفتاب
استن دنیا همین دو رشته تاب

The cloud's weeping and the sun's burning is the pillar of this world:
twist these two strands.

گر نبودی سوز مهر و اشك ابر
کی شدی جسم و عرض زفت و سطبر

If there were not the sun's heat and the cloud's tears,
how would body and accident become big and thick?

کی بدی معمور این هر چار فصل
گر نبودی این تف و این گریه اصل

How would these four seasons be flourishing
unless this glow and weeping were the origin?

سوز مهر و گریه‌ی ابر جهان
چون همی‌دارد جهان را خوش دهان

Since the burning of the sun and the weeping of the clouds in the world
are keeping the world fresh and sweet,

آفتاب عقل را در سوز دار
چشم را چون ابر اشك افروز دار

Keep the sun of your intelligence burning;
keep your eye glistening with tears like the cloud!

چشم گریان بایدت چون طفل خرد
کم خور آن نان را که نان آب تو برد

You must have a weeping eye, like the little child:
do not eat the bread, for that bread takes away your water.

تن چو با برگ است روز و شب از آن
شاخ جان در برگ ریز است و خزان

When the body is in leaf, on that account by day and night
the bough, the soul, is shedding its leaves and is in autumn.

برگ تن بی‌برگی جان است زود
این بباید کاستن و آن را فزود

The foliage of the body is the leaflessness of the soul.
Be quick! You must let this dwindle and that increase.

أَقْرَضُوا اللَّهَ قرض ده زین برگ تن
تا بروید در عوض دل در چمن

Lend unto God, give a loan of this foliage of the body,
that in exchange a garden may grow in your heart.

قرض ده کم کن از این لقمه‌ی تنت
تا نماید وجه لا عین رأت

Give a loan, diminish this food of your body,
that there may appear the face of eye has not seen.

تن ز سرگین خویش چون خالی کند
پر ز مشك و در اجلالی کند

When the body empties itself of dung,
He fills it with musk and glorious pearls.

این پلیدی بدهد و پاکی برد
از یطهرکم تن او بر خورد

He gives this filth and gets purity:
his body enjoys *He will purify you.*

دیو می‌ترساندت که هین و هین
زین پشیمان گردی و گردی حزین

The Devil frightens you, saying, “Listen and listen again!
You will be sorry for this and will be saddened.

گر گذاری زین هوسها تو بدن
بس پشیمان و غمین خواهی شدن

If you waste away your body in consequence of these idle whims,
you will become very sorry and anxious.

این بخور گرم است و داروی مزاج
و آن بیاشام از پی نفع و علاج

Eat this, it is hot and good for your health;
and drink that for your benefit and as a cure,

هم بدین نیت که این تن مرکب است
آن چه خو کردست آنش اصوب است

With the intention that this body is your riding-beast
that to which it is accustomed is best for it.

هین مگردان خو که پیش آید خلل
در دماغ و دل بزاید صد علل

Beware, do not alter your habit, else mischief will ensue
and a hundred maladies will be produced in brain and heart.”

این چنین تهدیدها آن دیو دون
آرد و بر خلق خواند صد فسون

The vile Devil employs such menaces,
and he chants a hundred spells over the people.

خویش جالینوس سازد در دوا
تا فریبد نفس بیمار ترا

He makes himself out to be a Galen in medicine,
that he may deceive your ailing soul.

کاین ترا سود است از درد و غمی
گفت آدم را همین در گندمی

“This,” says he “is of use to you against any sorrow and pain.”
He said the same thing to Adam about an ear of wheat.

پیش آرد هیهی و هیهات را
و ز لویشه پیچد او لبهات را

He utters “Ah, ah” and “Alas,”
while he twists your lips with the blacksmith’s barnacle,

همچو لبهای فرس در وقت نعل
تا نماید سنگ کمتر را چو لعل

As the lips of a horse when shoeing it,
in order that he may cause an inferior stone to appear as a ruby.

گوشهایت گیرد او چون گوش اسب
می‌کشاند سوی حرص و سوی کسب

He takes hold of your ears as the ears of a horse,
pulling you towards greed and acquisition.

بر زند بر پات نعلی ز اشتباه
که بمانی تو ز درد آن ز راه

He claps on your foot a shoe of perplexity,
by the pain of which you are left incapable of advancing on the Way.

نعل او هست آن تردد در دو کار
این کنم یا آن کنم هین هوش دار

His shoe is that hesitation between the two works—
“Shall I do these or shall I do those?” Take heed!

آن بکن که هست مختار نبی
آن مکن که کرد مجنون و صبی

Do that which is chosen by the Prophet,
don’t do that which a madman or boy ever did.

حفت الجنة به چه محفوف گشت
بالمکاره که از او افزود کشت

“Paradise is encompassed”—by what is it encompassed?
By things disliked, from which there comes increase of the seed sown.

صد فسون دارد ز حیلت و ز دها
که کند در سله گر هست اژدها

He has a hundred spells of cunning and deceit,
which would entrap, even if he is a great serpent.

گر بود آب روان بر بنددش
ور بود حبر زمان بر خنددش

He will bind him, though he be running water;
he will make a mock of him, though he be the most learned man of the time.

عقل را با عقل یاری یار کن
أَمْرُهُمْ شُورى بخوان و کار کن

Associate your intelligence with the intelligence of a friend:
recite *their affairs are taking counsel with each other*, and practise it.

نواختن مصطفی علیه الصلاة و السلام آن عرب مهمان را و تسکین دادن او را از آن اضطراب و گریه و نوحه که بر خود می‌کرد در خجالت و ندامت و آتش نومیدی

How Mustafá, on whom be peace, treated the Arab guest with loving kindness and calmed his distress and stilled the sobbing and lamentation for himself which he was making in his shame and penitence and fire of despair.

این سخن پایان ندارد آن عرب
ماند از الطاف آن شه در عجب

This topic has no end.
The Arab was astounded by the kindnesses of that King.

خواست دیوانه شدن عقلش رمید
دست عقل مصطفی بازش کشید

He was nearly becoming crazed, his reason fled,
but the hand of Mustafá's reason drew him back.

گفت این سو آ بیامد آن چنان
که کسی بر خیزد از خواب گران

He said, "Come here."
He came in such fashion as one rises up from heavy slumber.

گفت این سو آ مکن هین با خود آ
که از این سو هست با تو کارها

"Come here," said he, "do not lose your wits; listen, come to yourself,
for there are things to be done with you here."

آب بر رو زد در آمد در سخن
کای شهید حق شهادت عرضه کن

He threw water on his face, and he began to speak,
saying, "O witness of God, recite the Testimony,

تا گواهی بدهم و بیرون شوم
سیرم از هستی در آن هامون شوم

That I may bear witness and go forth:
I am weary of this existence and will go into the wilderness."

ما در این دهلیز قاضی قضا
بهر دعوی الستیم و بلی

In this court of the Judge who pronounces the Decree
we are for the purpose of our claim "*Am not I your Lord*?" and "*Yes*";

که بَلی گفتیم و آن را ز امتحان
فعل و قول ما شهود است و بیان

For we said, "*Yes*," and on trial our acts and words
are the witnesses and evidence of that.

از چه در دهلیز قاضی تن زدیم
نه که ما بهر گواهی آمدیم

Wherefore do we keep silence in the court of the Judge?
Have not we come to bear testimony?

چند در دهلیز قاضی ای گواه
حبس باشی ده شهادت از پگاه

How long, O witness, will you remain under detention
in the court of the Judge? Give your testimony betimes.

ز آن بخواندندت بدین جا تا که تو
آن گواهی بدهی و ناری عتو

You have been summoned here that you may give the testimony
and show no disobedience;

از لجاج خویشتن بنشسته‌ای
اندر این تنگی کف و لب بسته‌ای

In your obstinacy you have sat down
and closed hand and mouth in this confinement.

تا بندهی آن گواهی ای شهید
تو از این دهلیز کی خواهی رهید

Until you give that testimony, O witness,
how will you escape from this court?

یك زمان کار است بگزار و بتاز
کار کوته را مکن بر خود دراز

It is the affair of a moment. Perform and run away:
do not make a short matter long to yourself.

خواه در صد سال خواهی یك زمان
این امانت واگزار و وارهان

As you will, whether during a hundred years or in a moment,
discharge this trust and acquit yourself.

بیان آن که نماز و روزه و همه چیزهای برونی گواهیها است بر نور اندرونی

Explaining that prayer and fasting and all external things are witnesses to the inner light.

این نماز و روزه و حج و جهاد
هم گواهی دادن است از اعتقاد

This prayer and fasting and pilgrimage and holy war
are the attestation of the belief.

این زکات و هدیه و ترك حسد
هم گواهی دادن است از سر خود

The giving of alms and presents and the abandonment of envy
are the attestation of one's secret thoughts.

خوان و مهمانی پی اظهار راست
کای مهان ما با شما گشتیم راست

Dishes of food and hospitality are for the purpose of declaring
that "we, O noble, have become in true accord with you."

هدیه‌ها و ارمغان و پیش کش
شد گواه آن که هستم با تو خوش

Gifts and presents and offerings bear witness,
"I am pleased with you."

هر کسی کوشد به مالی یا فسون
چیست دارم گوهری در اندرون

Any one exerts himself in money or in conjuration, what is it?
"I have a jewel within.

گوهری دارم ز تقوی یا سخا
این زکات و روزه در هر دو گوا

I have a jewel, namely, abstinence or generosity":
this alms-giving and fasting are witnesses in regard to both.

روزه گوید کرد تقوی از حلال
در حرامش دان که نبود اتصال

Fasting says, "He has abstained from what is lawful:
know that he has no connection with what is unlawful";

و آن زکاتش گفت کاو از مال خویش
می‌دهد پس چون بدزدد ز اهل کیش

And his alms-giving said, "He gives of his own property:
how, then, should he steal from the religious?"

گر به طراری کند پس دو گواه
جرح شد در محکمه‌ی عدل اله

If he acts as a pick-pocket,
then the two witnesses are invalidated in the court of Divine justice.

هست صیاد ار کند دانه نثار
نه ز رحم و جود بل بهر شکار

He is a fowler if he scatters grain
not from mercy and munificence but in order to catch.

هست گربه‌ی روزه‌دار اندر صیام
خفته کرده خویش بهر صید خام

He is a cat keeping the fast and feigning to be asleep at fast-time
for the purpose of (seizing) his ignorant prey.

کرده بد ظن زین کژی صد قوم را
کرده بد نام اهل جود و صوم را

By this unrighteousness he makes a hundred parties suspicious,
he causes the generous and abstinent to be in ill repute.

فضل حق با این که او کژ می‌تند
عاقبت زین جمله پاکش می‌کند

Notwithstanding that he weaves crookedly,
in the end the grace of God will purge him of all this.

سبق برده رحمتش و آن غدر را
داده نوری که نباشد بدر را

His mercy takes precedence and bestows on that treachery
a light that the full-moon does not possess.

کوشش‌اش را شسته حق زین اختلاط
غسل داده رحمت او را زین خباط

God cleanses his effort of this contamination:
the Mercy washes him clean of this folly.

تا که غفاری او ظاهر شود
کله‌اش را مغفری غافر شود

In order that His great forgivingness may be made manifest,
a helmet will cover his baldness.

آب بهر این ببارید از سماك
تا پلیدان را کند از خبث پاك

The water rained from heaven,
that it might cleanse the impure of their defilement.

پاك كردن آب همه پليديها را و باز پاك كردن خداى تعالى آب را از پليدى، لاجرم قدوس آمد حق تعالى

How the water cleanses all impurities and then is cleansed of impurity by God most High. Truly, God most High is exceeding holy.

آب چون بيگار كرد و شد نجس
تا چنان شد كآب را رد كرد حس

When the water had done battle and had been made dirty
and had become such that the senses rejected it,

حق ببردش باز در بحر صواب
تا بشستش از كرم آن آب آب

God brought it back into the sea of Goodness,
that the Origin of the water might generously wash it.

سال ديگر آمد او دامن كشان
هى كجا بودى به درياى خوشان

Next year it came sweeping proudly along.
“Hey, where have you been?” “In the sea of the pure.

من نجس ز اينجا شدم پاك آمدم
بستدم خلعت سوى خاك آمدم

I went from here dirty; I have come clean.
I have received a robe of honour; I have come to the earth.

هين بياييد اى پليدان سوى من
كه گرفت از خوى يزدان خوى من

Listen, come unto me, O you polluted ones,
for my nature has partaken of the nature of God.

در پذيرم جملهٔ زشتيت را
چون ملك پاكى دهم عفريت را

I will accept all your foulness:
I will bestow on the demon purity like the angel.

چون شوم آلوده باز آن جا روم
سوى اصل اصل پاكيها روم

When I become defiled, I will return there:
I will go to the Source of the source of purities.

دلق چركين بر كنم آن جا ز سر
خلعت پاكم دهد بار دگر

There I will pull the filthy cloak off my head:
He will give me a clean robe once more.

كار او اين است و كار من همين
عالم آراى است رب العالمين

Such is His work, and my work is the same:
the *Lord of all created beings* is the beautifier of the world.”

گر نبودى اين پليديهاى ما
كى بدى اين بار نامه آب را

Were it not for these impurities of ours,
how would the water have this glory?

كيسه‌هاى زر بدزديد از كسى
مى‌رود هر سو كه هين كو مفلسى

It stole purses of gold from a certain One:
it runs in every direction, crying, “Where is an insolvent?”

يا بريزد بر گياه رسته‌اى
يا بشويد روى رو ناشسته‌اى

Either it sheds on a blade of grass that has grown,
or it washes the face of one, whose face is unwashed,

يا بگيرد بر سر او حمال‌وار
كشتى بى‌دست و پا را در بحار

Or, porter-like, it takes on its head
the ship that is without hand or foot in the seas.

صد هزاران دارو اندر وى نهان
ز انكه هر دارو برويد زو چنان

Hidden in it are myriads of salves,
because every salve derives from it its nature and property.

جان هر درى دل هر دانه‌اى
مى‌رود در جو چو داروخانه‌اى

The soul of every pearl, the heart of every grain,
goes into the river as a shop of salves.

زو يتيمان زمين را پرورش
بستگان خشك را از وى روش

From it nourishment to the orphans of the earth;
from it movement to them that are tied fast, the parched ones.

چون نماند مايه‌اش تيره شود
همچو ما اندر زمين خيره شود

When its stock is exhausted, it becomes turbid:
it becomes abject on the earth, as we are.

استعانت آب از حق جل جلاله بعد از تیره شدن

How the water, after becoming turbid, entreats God Almighty to succour it.

ناله از باطن بر آرد کای خدا
آن چه دادی دادم و ماندم گدا

From its interior it raises cries of lamentation, saying,
“O God, that which You gave I have given and am left a beggar.

ریختم سرمایه بر پاك و پلید
ای شه سرمایه ده هل من مزید

I poured the capital over pure and impure:
O King who gives the capital, *is there any more*?”

ابر را گوید ببرجای خوشش
هم تو خورشیدا به بالا بر کشش

He says to the cloud, “Bear it to the delectable place;
and you too, O sun, draw it up aloft.”

راههای مختلف می‌راندش
تا رساند سوی بحر بی‌حدش

He makes it to go diverse ways,
that He may bring it unto the boundless sea.

خود غرض زین آب جان اولیاست
کاو غسول تیرگیهای شماست

Truly, what is meant by this water is the spirit of the saints,
which washes away your dark stains.

چون شود تیره ز غدر اهل فرش
باز گردد سوی پاکی بخش عرش

When it is stained dark by the treason of the inhabitants of the earth,
it returns to Him who endows Heaven with purity.

باز آرد ز آن طرف دامن کشان
از طهارات محیط او در فشان

From yonder, trailing the skirt, it brings back to them
lessons concerning the purities of the All-encompassing.

ز اختلاط خلق یابد اعتلال
آن سفر جوید که ارحنا یا بلال

Through mingling with the people it falls sick
and desires that journey, saying, “Revive us, O Bilal!

ای بلال خوش نوای خوش صهیل
مئذنه بر رو بزن طبل رحیل

O melodious sweet-voiced Bilal,
go up into the minaret, beat the drum of departure.”

جان سفر رفت و بدن اندر قیام
وقت رجعت زین سبب گوید سلام

Whilst the body is standing, the spirit is gone on its journey:
hence at the moment of return it says, “*Salam*!”

از تیمم وارهاند جمله را
وز تحری طالبان قبله را

It liberates all from performing the ablution with sand, and seekers of the *qibla* from endeavouring to ascertain the proper direction.

این مثل چون واسطه‌ست اندر کلام
واسطه شرط است بهر فهم عام

This parable is like an intermediary in the discourse:
an intermediary is required for the apprehension of the vulgar.

اندر آتش کی رود بی‌واسطه
جز سمندر کاو رهید از رابطه

Without an intermediary, how should any one go into the fire,
except the salamander?—for he is independent of the connecting link.

واسطه‌ی حمام باید مر ترا
تا ز آتش خوش کنی تو طبع را

You need the hot bath as an intermediary,
so that you may refresh your constitution by the fire.

چون نتانی شد در آتش چون خلیل
گشت حمامت رسول آبت دلیل

Since you cannot go into the fire, like Khalíl,
the hot bath has become your Apostle, and the water your guide.

سیری از حق است لیك اهل طبع
کی رسد بی‌واسطه‌ی نان در شبع

Satiety is from God, but how should the unclean attain unto satiety
without the mediation of bread?

لطف از حق است لیکن اهل تن
در نیابد لطف بی‌پرده‌ی چمن

Beauty is from God, but the hedonist does not feel beauty
without the veil of the garden.

چون نماند واسطه‌ی تن بی‌حجاب
همچو موسی نور مه یابد ز جیب

When the bodily medium is removed, he perceives without screen,
like Moses, the light of the Moon from bosom.

این هنرها آب را هم شاهد است
کاندرونش پر ز لطف ایزد است

These virtues possessed by the water bear witness likewise
that its interior is filled with the grace of God.

گواهی فعل و قول بیرونی بر ضمیر و نور اندرونی

The testimony of external acts and words to the hidden mind and the inner light

فعل و قول آمد گواهان ضمیر
زین دو بر باطن تو استدلال گیر

Act and word are witnesses to the hidden mind:
from these two infer the inward state.

چون ندارد سیر سرت در درون
بنگر اندر بول رنجور از برون

When your thought does not penetrate within,
inspect the patient's urine from without.

فعل و قول آن بول رنجوران بود
که طبیب جسم را برهان بود

Act and word are the urine of the sick,
which is clear evidence for the physician of the body.

و آن طبیب روح در جانش رود
وز ره جان اندر ایمانش رود

But the spiritual physician enters into his (patient's) soul
and by the spiritual way penetrates into his belief.

حاجتش ناید به فعل و قول خوب
احذروهم هم جواسیس القلوب

He has no need of fine acts and words:
"beware of them, they are spies on hearts."

این گواه فعل و قول از وی بجو
کاو به دریا نیست و اصل همچو جو

Demand this testimony of acts and words
from him who is not united with the Sea like a river.

در بیان آن که نور خود از اندرون شخص منور بی‌آن که فعلی و قولی بیان کند گواهی دهد بر نور وی

Explaining that the light itself from within the illumined person bears witness to his light, without any act or word declaring it.

لیك نور سالکی کز حد گذشت
نور او پر شد بیابانها و دشت

But the light of the traveller who has passed beyond the pale—
the deserts and plains are filled with his radiance.

شاهدی‌اش فارغ آمد از شهود
و ز تکلفها و جان‌بازی و جود

His being a witness is independent of witnesses
and works of supererogation and of self-devotion and self-sacrifice.

نور آن گوهر چون بیرون تافته‌ست
زین تسلس‌ها فراغت یافته‌ست

Since the light of that substance has shone forth,
he has gained independence of these hypocrisies.

پس مجو از وی گواه فعل و گفت
که از او هر دو جهان چون گل شکفت

Therefore do not demand of him the testimony of act and speech,
for through him both the worlds have blossomed like a rose.

این گواهی چیست اظهار نهان
خواه قول و خواه فعل و غیر آن

What is this testimony? The making manifest of that which is hidden,
whether word or act or something else;

که غرض اظهار سر جوهر است
وصف باقی وین عرض بر معبر است

For its object is to make manifest the inward nature of the spiritual substance:
the attributes are permanent, though these accidents are fleeting.

این نشان زر نماند بر محك
زر بماند نیك نام و بی‌ز شك

The mark of the gold on the touchstone does not remain,
the gold remains—of good renown and undoubted.

این صلات و این جهاد و این صیام
هم نماند جان بماند نیك نام

Similarly, this ritual prayer and holy war and fasting does not remain,
but the spirit remains in good renown.

جان چنین افعال و اقوالی نمود
بر محك امر جوهر را بسود

The spirit produced certain acts and words of this kind:
it rubbed its substance on the touchstone of the command,

که اعتقادم راست است اینك گواه
لیك هست اندر گواهان اشتباه

As though to say, “My belief is perfect: here is the witness!”,
but there is doubt as regards the witnesses.

تزکیه باید گواهان را بدان
تزکیه‌ش صدقی که موقوفی به آن

Know that the probity of the witnesses must be established:
the means of establishing it is a sincerity: you are dependent on that.

حفظ لفظ اندر گواه قولی است
حفظ عهد اندر گواه فعلی است

In the case of the word-witness, it is keeping your word;
in the case of the act-witness, it is keeping your covenant.

گر گواه قول کژ گوید رد است
ور گواه فعل کژ پوید رد است

The word-witness is rejected if it speaks falsely,
and the act-witness is rejected if it does not run straight.

قول و فعل بی‌تناقض بایدت
تا قبول اندر زمان پیش آیدت

You must have words and acts that are not self-contradictory,
in order that you may meet with immediate acceptance.

سعیکم شتی تناقض اندرید
روز می‌دوزید و شب بر می‌درید

Your efforts are diverse, you are in contradiction:
you are sewing by day and tearing up by night.

پس گواهی با تناقض که شنود
یا مگر حلمی کند از لطف خود

Who, then, will listen to testimony that contradicts itself,
unless indeed He graciously shows forbearance?

فعل و قول اظهار سر است و ضمیر
هر دو پیدا می‌کند سر ستیر

Act and word are the manifestation of the inward thought and hidden mind:
both are divulging the veiled secret.

چون گواهت تزکیه شد شد قبول
ور نه محبوس است اندر مول مول

When your witness has been proved honest, it is accepted;
otherwise, it is kept in detention as a prisoner.

تا تو بستیزی ستیزند ای حرون
فانتظرهم إِنَّهُمْ منتظرون

O recalcitrant one, so long as you contend they will contend.
Lie in wait for them, then! Truly, they are lying in wait.

عرضه کردن مصطفی علیه السلام شهادت را بر آن مهمان خویش

How Mustafá, on whom be peace, offered the Testimony to his guest.

این سخن پایان ندارد مصطفی
عرضه کرد ایمان و پذرفت آن فتی

This discourse has no end.
Mustafá offered the Faith, and the youth accepted

آن شهادت را که فرخ بوده است
بندهای بسته را بگشوده است

That Testimony which has ever been blessed
and has ever loosed the bound chains

گشت مومن گفت او را مصطفی
که امشبان هم باش تو مهمان ما

He became a true believer. Mustafá said to him,
"Be my guest to-night also."

گفت و الله تا ابد ضیف توام
هر کجا باشم به هر جا که روم

"By God," said he, "I am your guest unto everlasting.
Wherever I am, to whatever place I go,

زنده کرده و معتق و دربان تو
این جهان و آن جهان بر خوان تو

I am made living by you and liberated by you,
and am your doorkeeper at your table in this world and in the next.

هر که بگزیند جز این بگزیده خوان
عاقبت درد گلویش ز استخوان

Whosoever chooses any but this choice table,
in the end his gullet will be torn by the bone.

هر که سوی خوان غیر تو رود
دیو با او دان که هم کاسه بود

Whosoever goes to the table of any but you,
know that the Devil shares his cup.

هر که از همسایگی تو رود
دیو بی‌شکی که همسایه‌ش شود

Whosoever departs from your neighbourhood,
without any doubt the Devil will become his neighbour;

ور رود بی‌تو سفر او دور دست
دیو بد همراه و هم سفره‌ی وی است

And if without you he goes on a far journey,
the wicked Devil is his fellow traveller and table-companion;

ور نشیند بر سر اسب شریف
حاسد ما هست دیو او را ردیف

And if he mounts a noble horse, he is envious of the Moon,
the Devil sits behind him;

ور بچه گیرد از او شهناز او
دیو در نسلش بود انباز او

And if his Shahnáz is with child by him,
the Devil is his partner in begetting it."

در نبی شارِکْهُمْ فرمود حق
هم در اموالَ و در اولاد ای شفق

O you that glow, God has said in the *Qur'an*,
"*Share with them in their wealth and children*."

گفت پیغمبر ز غیب این را جلی
در مقالات نوادر با علی

The Prophet, from the Unseen, explained this clearly
in his marvellous discourses with Alí.

یا رسول الله رسالت را تمام
تو نمودی همچو شمس بی‌غمام

"O Prophet of Allah, you have displayed
your prophetic mission completely, like the cloudless sun.

این که تو کردی دو صد مادر نکرد
عیسی از افسونش با عازر نکرد

Two hundred mothers never did this which you have done;
Jesus by his spells never did to Lazarus.

از تو جانم از اجل نك جان ببرد
عازر ار شد زنده ز آن دم باز مرد

Lo, through you, my soul has been delivered from death:
if Ázar was revived by that breath, yet he died again."

گشت مهمان رسول آن شب عرب
شیر یك بز نیمه خورد و بست لب

The Arab became the Prophet’s guest that night:
he drank half the milk of a single goat and closed his lips.

کرد الحاحش بخور شیر و رقاق
گفت گشتم سیر و الله بی‌نفاق

He urged him to drink the milk and eat the scones.
“By God,” said he, “in all sincerity I have eaten my fill.

این تکلف نیست نی ناموس و فن
سیرتر گشتم از آن که دوش من

This is not hypocrisy or affectation and artifice:
I have become fuller than I was yesterday.”

در عجب ماندند جمله اهل بیت
پر شد این قندیل زین یك قطره زیت

All the people of the house were left in astonishment
this lamp had been filled by this one drop of oil,

آن چه قوت مرغ بابیلی بود
سیری معده‌ی چنین پیلی شود

And that what is a swift’s food
should become the filling the belly of such an elephant.

فجفجه افتاد اندر مرد و زن
قدر پشه می‌خورد آن پیل‌تن

Whispering arose amongst the men and women—
“That man who has the body of an elephant eats as little as a fly!”

حرص و وهم کافری سر زیر شد
اژدها از قوت موری سیر شد

The greed and vanity of unbelief was overthrown:
the dragon was satisfied with the food of an ant.

آن گدا چشمی کفر از وی برفت
لوت ایمانیش لمتر کرد و زفت

The beggar-like greediness of unbelief departed from him:
the sweet food of the Faith made him stout and strong.

آن که از جوع البقر او می‌طپید
همچو مریم میوه‌ی جنت بدید

He who was quivering from ravenous hunger beheld,
like Mary, the fruit of Paradise.

میوه‌ی جنت سوی چشمش شتافت
معده‌ی چون دوزخش آرام یافت

The fruit of Paradise sped to his body:
his Hell-like belly gained repose.

ذات ایمان نعمت و لوتی است هول
ای قناعت کرده از ایمان به قول

The essence of the Faith is a mighty blessing and exceedingly delicious food,
O you who are content with naught of the Faith but the profession!

بیان آن که نور که غذای جان است غذای جسم اولیا می‌شود تا او هم یار می‌شود روح را که اسلم شیطانی علی یدی

Explaining that the Light which is the food of the spirit becomes the food of the saint’s body, so that it also becomes friendly with the spirit, “My satan has accepted Islam at my hands”

گر چه آن مطعوم جان است و نظر
جسم را هم ز آن نصیب است ای پسر

Although that is the food of the spirit and the sight,
the body too partakes of it, O son.

گر نگشتی دیو جسم آن را اکول
اسلم الشیطان نفرمودی رسول

If the devilish body had not become fond of eating it,
the Prophet would not have said, “The devil accepted Islam.”

دیو ز آن لوتی که مرده حی شود
تا نیاشامد مسلمان کی شود

How should the devil become a Moslem
until it drink of the sweet food by which the dead is made living?

دیو بر دنیاست عاشق کور و کر
عشق را عشقی دگر برد مگر

The devil is passionately in love with the world, blind and deaf;
love, no doubt, may be cut off by another love.

از نهان خانه‌ی یقین چون می‌چشد
اندك اندك رخت عشق آن جا كشد

When it tastes the wine from the cellar of clairvoyance,
little by little it will transfer its love there.

یا حریص البطن عرج هكذا
انما المنهاج تبدیل الغذا

O you, whose belly is greedy, turn away thus:
the only method is change of food.

یا مریض القلب عرج للعلاج
جمله التدبیر تبدیل المزاج

O you, whose heart is sick, turn to the remedy:
the entire regimen is change of disposition.

ایها المحبوس فی رهن الطعام
سوف تنجو ان تحملت الفطام

O you who are kept in pawn to food,
you will escape if you suffer yourself to be weaned.

ان فی الجوع طعاما وافرا
افتقدها و ارتج یا نافرا

Truly, in hunger there is plenteous food:
search after it diligently and cherish the hope, O shrinker.

اغتذ بالنور كن مثل البصر
وافق الاملاك یا خیر البشر

Feed on the Light, be like the eye,
and be in accord with the angels, O best of mankind.

چون ملك تسبیح حق را كن غذا
تا رهی همچون ملایك از إذا

Like the Angel, make the glorification of God your food,
that like the angels you may be delivered from vexation.

جبرئیل ار سوی جیفه كم تند
او به قوت كی ز كركس كم زند

If Gabriel pays no attention to the carcass,
how should he be inferior in strength to the vulture?

حبذا خوانی نهاده در جهان
لیك از چشم خسیسان بس نهان

What a goodly table is spread in the world!
But it is quite hidden from the eyes of the vile.

گر جهان باغی پر از نعمت شود
قسم موش و مار هم خاكی بود

Though the world should become a delightful orchard,
still the portion of the mouse and the snake would consist of earth.

انكار اهل تن غذای روح را و لرزیدن ایشان بر غذای خسیس

How the hedonists ignore the food of the spirit and tremble with anxiety for the vile food.

قسم او خاك است گر دی گر بهار
میر كونی خاك چون نوشی چو مار

Its food is earth, whether in winter or in spring;
you are the lord of creation: how is it you eat earth like the snake?

در میان چوب گوید كرم چوب
مر كه را باشد چنین حلوای خوب

The wood-worm in the midst of wood says,
"For whom should be such fine sweetmeat?"

كرم سرگین در میان آن حدث
در جهان نقلی نداند جز خبث

The dung-worm amidst that pollution
knows no dessert in the world but filth.

مناجات

Prayer

ای خدای بی‌نظیر ایثار کن
گوش را چون حلقه دادی زین سخن

O God who are without peer, show favour!
Since You have bestowed on ear this discourse as an ear-ring,

گوش ما گیر و بدان مجلس کشان
کز رحیقت می‌خورند آن سر خوشان

Take hold of our ear and draw us along to the assembly
where the joyous revellers drink of Your wine.

چون به ما بویی رسانیدی از این
سر مبند آن مشك را ای رب دین

Forasmuch as You have caused a waft of its perfume to reach us,
do not block the head of that wine-skin, O Lord of the Judgement!

از تو نوشند ار ذکورند ار اناث
بی‌دریغی در عطا یا مستغاث

Whether they are male or female, they drink from You:
O You whose help is besought, You are generous in giving.

ای دعا ناگفته از تو مستجاب
داده دل را هر دمی صد فتح باب

O You by whom the unspoken prayer is answered,
who bestows at every moment a hundred bounties on the heart,

چند حرفی نقش کردی از رقوم
سنگها از عشق آن شد همچو موم

You have drawn some letters of writing:
rocks have become as wax for love of them.

نون ابرو صاد چشم و جیم گوش
بر نوشتی فتنه‌ی صد عقل و هوش

You have scribed the nun of the eyebrow, the *sad* of the eye, and the
jim of the ear as a distraction to a hundred minds and understandings.

ز آن حروفت شد خرد باریك ریس
نسخ می‌کن ای ادیب خوش نویس

By those letters of Yours the intellect is made to weave subtle coils:
write on, O accomplished Calligrapher!

در خور هر فکر بسته بر عدم
دم‌به‌دم نقش خیالی خوش رقم

At each moment You shape beauteously pictured forms of phantasy,
suitable to every thought, upon non-existence.

حرفهای طرفه بر لوح خیال
بر نوشته چشم و عارض خد و خال

On the tablet of phantasy You inscribe wondrous letters—
eye and profile and cheek and mole.

بر عدم باشم نه بر موجود مست
ز انکه معشوق عدم وافی‌تر است

I am drunk with desire for non-existence, not for the existent,
because the Beloved of non-existence is more faithful.

عقل را خط خوان آن اشکال کرد
تا دهد تدبیرها را ز آن نورد

He made the intellect a reader of those figured characters,
that thereby He might put an end to its contrivances.

تمثیل لوح محفوظ و ادراك عقل هر کسی از آن لوح آن که امر و قسمت و مقدور هر روزه‌ی وی است همچون ادراك جبرئیل علیه السلام هر روزی از لوح اعظم

Comparison of the Guarded Tablet, and the perception there from by every individual's mind of his daily fate and portion and lot, to the daily perception by Gabriel, on whom be peace, from the Most Great Tablet.

چون ملك از لوح محفوظ آن خرد
هر صباحی درس هر روزه برد

Like the Angel, the intellect receives every morning
its daily lesson from the Guarded Tablet.

بر عدم تحریرها بین بی‌بنان
و ز سوادش حیرت سوداییان

Behold the inscriptions made without fingers upon non-existence
and the amazement of the madmen at the blackness of them.

هر کسی شد بر خیالی ریش گاو
گشته در سودای گنجی کنج کاو

Everyone is infatuated with some phantasy
and digs in corners in mad desire for a treasure.

از خیالی گشته شخصی پر شکوه
روی آورده به معدنهای کوه

By a phantasy one person is filled with magnificence
and turns his face towards the mines in the mountains;

و ز خیالی آن دگر با جهد مر
رو نهاده سوی دریا بهر در

And, by a phantasy, another sets his face with bitter toil
towards the sea for the sake of pearls;

و آن دگر بهر ترهب در کنشت
و آن یکی اندر حریصی سوی کشت

And another into a church to perform religious exercises,
while another to sowing in his greed.

از خیال آن ره زن رسته شده
و ز خیال این مرهم خسته شده

Through phantasy that one becomes the way-layer of him who has escaped;
and through phantasy this becomes the salve of him who has been wounded.

در پری خوانی یکی دل کرده گم
بر نجوم آن دیگری بنهاده سم

One loses his soul in the invocation of demons,
while another sets his foot upon the stars.

این روشها مختلف بیند برون
ز آن خیالات ملون ز اندرون

He sees that these modes of action in the external world are diverse
from the various phantasies within.

این در آن حیران شده کان بر چی است
هر چشنده آن دگر را نافی است

This man is amazed at that man and says, "What is he about?"
Every taster denies the other.

آن خیالات ار نبد ناموتلف
چون ز بیرون شد روشها مختلف

Unless those phantasies were incongruous,
how did the modes of action become diverse externally?

قبله‌ی جان را چو پنهان کرده‌اند
هر کسی رو جانبی آورده‌اند

Since the *qibla* of the soul has been hidden,
everyone has turned his face to a quarter.

تمثیل روشهای مختلف و همتهای گوناگون به اختلاف تحری متحریان در وقت نماز قبله را به وقت تاریکی و تحری غواصان در قعر بحر

Comparison of the different practices and the various aspirations to the disagreement of those who at prayer-time endeavour to find the qibla when it is dark, and to the search of divers at the bottom of the sea

همچو قومی که تحری می‌کنند
بر خیال قبله سویی می‌تنند

Like folk trying to find the direction of the Ka‘ba
and turning in a certain direction which they fancy is the qibla:

چون که کعبه رو نماید صبحگاه
کشف گردد که گم کردست راه

When at dawn the Ka‘ba appears,
it is discovered who has lost the way;

یا چو غواصان به زیر قعر آب
هر کسی چیزی همی‌چیند شتاب

Or like divers under the depth of the water,
every one picks up something in haste:

بر امید گوهر و در ثمین
توبره پر می‌کنند از آن و این

In hope of precious jewels and pearls,
they fill their bags with that and this;

چون بر آیند از تگ دریای ژرف
کشف گردد صاحب در شگرف

When they come up from the floor of the deep sea,
the possessor of the great pearls is discovered,

و آن دگر که برد مروارید خرد
و آن دگر که سنگ ریزه و شبه برد

And the other who got the small pearls,
and the other who got pebbles and worthless shells.

هکذا یبلو هم بالساهره
فتنه ذات افتضاح قاهره

Even thus in the *Sahira*
a shameful overwhelming tribulation will afflict them.

همچنین هر قوم چون پروانگان
گرد شمعی پر زنان اندر جهان

Similarly, every class of people in the world
is fluttering like moths round a candle.

خویشتن بر آتشی بر می‌زنند
گرد شمع خود طوافی می‌کنند

They attach themselves to a fire
and circle round their own candle

بر امید آتش موسای بخت
کز لهیبش سبزتر گردد درخت

In the hope of the blessed fire of Moses,
by the flame whereof the tree is made more green

فضل آن آتش شنیده هر رمه
هر شرر را آن گمان برده همه

Every troop has heard of the excellence of that fire,
and all imagine that any spark is that.

چون بر آید صبحدم نور خلود
وا نماید هر یکی چه شمع بود

When the Light of Everlastingness rises at dawn,
each reveals what candle it was.

هر که را پر سوخت ز آن شمع ظفر
بدهدش آن شمع خوش هشتاد پر

Whoever’s wings were burnt by the candle of victory,
that goodly candle bestows on him eighty wings;

جوق پروانه‌ی دو دیده دوخته
مانده زیر شمع بد پر سوخته

Beneath the bad candle many a moth, whose eyes were sealed,
is left with burnt wings,

می‌طپد اندر پشیمانی و سوز
می‌کند آه از هوای چشم دوز

Quivering in sorrow and anguish,
lamenting the vain desire that seals the eyes

شمع او گوید که چون من سوختم
کی ترا برهانم از سوز و ستم

Its candle says, “Since I am burnt,
how should I deliver you from burning and oppression?”

شمع او گریان که من سر سوخته
چون کنم مر غیر را افروخته

Its candle weeps, saying, “My head is consumed:
how should I make another resplendent?”

تفسیر یا حَسْرَةً عَلَی الْعِبادِ

Explanation of “Alas for the servants of God!”

او همی‌گوید که از اشکال تو
غره گشتم دیر دیدم حال تو

It says, “I was deceived by your features
and late did I regard your condition.”

شمع مرده باده رفته دل ربا
غوطه خورد از ننگ کژبینی ما

The candle is extinguished, the wine is gone, and the Beloved
has withdrawn himself from the disgrace of our cross eyed state.

ظلت الارباح خسرا مغرما
تشتکی شکوی الی اللّٰه العمی

Your profits have become a loss and penalty:
you complain bitterly to God of your blindness.

حبذا ارواح اخوان ثقات
مُسْلِماتٍ مُؤْمِناتٍ قانتات

How excellent are the spirits of brethren trustworthy,
self-surrendering, believing, and obeying!

هر کسی رویی به سویی برده‌اند
و آن عزیزان رو به بی‌سو کرده‌اند

Everyone has turned his face in some direction,
but those holy ones have turned towards that which transcends direction.

هر کبوتر می‌پرد در مذهبی
وین کبوتر جانب بی‌جانبی

Every pigeon flies on some course,
but this pigeon in a region where no region is.

ما نه مرغان هوا نه خانگی
دانه‌ی ما دانه‌ی بی‌دانگی

We are neither birds of the air nor domestic:
our grain is the grain of grainlessness.

ز آن فراخ آمد چنین روزی ما
که دریدن شد قبا دوزی ما

Our daily bread is so ample
because our stitching the coat has become the tearing.

سبب آن که فرجی را نام فرجی نهادند از اول

The reason why the name farají was first given to the garment known by that name

صوفیی بدرید جبه در حرج
پیشش آمد بعد بدریدن فرج

A certain Sufi tore his *jubba* in distress:
after tearing, relief (*faraj*) came to him.

کرد نام آن دریده فرجی
این لقب شد فاش ز آن مرد نجی

He bestowed the name *farají* on that torn:
from that man a confidant this title became well known.

این لقب شد فاش و صافش شیخ برد
ماند اندر طبع خلقان حرف درد

This title became well known; but the Shaykh apprehended the pure thereof:
in the nature of the people the letter, the dregs, remained.

همچنین هر نام صافی داشته ست
اسم را چون دردیی بگذاشته ست

Similarly, every name, he has kept the pure
and left the name behind, like dregs.

هر که گل خوار است دردی را گرفت
رفت صوفی سوی صافی ناشکفت

Whoever is a clay-eater took the dregs;
the Sufi went impatiently towards the pure.

گفت لا بد درد را صافی بود
زین دلالت دل به صفوت می‌رود

He said, "Of necessity the dregs have a pure:
by means of this indication the heart advances to purity."

درد عسر افتاد و صافش یسر او
صاف چون خرما و دردی بسر او

The dregs are difficulty and their pure is their ease:
the pure is like the ripe date, and the dregs the date in its immature stage.

یسر با عسر است هین آیس مباش
راه داری زین ممات اندر معاش

Ease is accompanied by difficulty; come, do not despair:
through this death you have the way into Life.

روح خواهی جبه بشکاف ای پسر
تا از آن صفوت بر آری زود سر

You desire peace, rend your *jubba*, O son,
that immediately you may emerge pure.

هست صوفی آن که شد صفوت طلب
نه از لباس صوف و خیاطی و دب

The Sufi is he who has become a seeker of purity:
not from the garment of wool and patching and committing sodomy.

صوفیی گشته به پیش این لئام
الخیاطة و اللواطه و السلام

With these base scoundrels
Sufism has become patching and sodomy and that is all.

بر خیال آن صفا و نام نیك
رنگ پوشیدن نکو باشد و لیك

To wear colours with the fancy of that purity
and good name is good, but

بر خیالش گر روی تا اصل او
نی چو عباد خیال تو به تو

If, with the fancy thereof, you go on to its principle;
not like those who worship many fancies

دور باش غیرتت آمد خیال
گرد بر گرد سراپرده‌ی جمال

Your fancy is the baton of jealousy
round about the curtained pavilion of Beauty;

بسته هر جوینده را که راه نیست
هر خیالش پیش می‌آید که بیست

It bars every seeker, saying, "There is no way":
every fancy confronts him and says "Stop!"—

جز مگر آن تیز گوش تیز هوش
کش بود از جیش نصرتهاش جوش

Except, indeed, that person of sharp hearing and keen intelligence
who possesses enthusiasm from the host of His helps

نجهد از تخییلها نی شه شود
تیر شه بنماید آن گه ره شود

He does not recoil from the fancies nor is he checked:
he shows the King's arrow; then way is made.

این دل سر گشته را تدبیر بخش
وین کمانهای دو تو را تیر بخش

Bestow forethought on this bewildered heart,
and bestow the arrow on these bows bent double.

جرعه‌ای بر ریختی ز آن خفیه جام
بر زمین خاك من كاس الكرام

From that hidden goblet You have poured out of the cup of the noble
a draught over the dusty earth.

هست بر زلف و رخ از جرعه‌ش نشان
خاك را شاهان همی‌لیسند از آن

From the draught thereof there is a trace on the locks and cheeks:
hence kings lick the earth.

جرعه‌ی حسن است اندر خاك گش
که به صد دل روز و شب می‌بوسیش

It is the draught of beauty— in the lovely earth—
that you are kissing with a hundred hearts day and night.

جرعه خاك آميز چون مجنون كند
مر ترا تا صاف او خود چون كند

Since the draught, when mingled with dust, makes you mad,
think how its pure essence would affect you!

هر كسى پيش كلوخى جامه چاك
كان كلوخ از حسن آمد جرعه‌ناك

Everyone is tattered in the presence of a clod
that has received a draught of Beauty.

جرعه‌اى بر ماه و خورشيد و حمل
جرعه‌اى بر عرش و كرسى و زحل

A draught on the moon and the sun and Aries;
a draught on the Throne and the Footstool and Saturn

جرعه گوييش اى عجب يا كيميا
كه ز آسيبش بود چندين بها

Oh, I wonder, will you call it a draught or an elixir,
since from contact with it so many splendours arise?

جد طلب آسيب او اى ذو فنون
لا يمس ذاك الا المطهرون

Earnestly seek contact with it, O accomplished man:
none shall touch it except the purified.

جرعه‌اى بر زر و بر لعل و درر
جرعه‌اى بر خمر و بر نقل و ثمر

One draught on gold and rubies and pearls;
one draught on wine and dessert and fruits;

جرعه‌اى بر روى خوبان لطاف
تا چگونه باشد آن راواق صاف

One draught on the faces of the charming fair:
how marvellous must be that pure wine!

چون همى‌مالى زبان را اندر اين
چون شوى چون بينى آن را بى‌ز طين

Inasmuch as you rub your tongue on this,
how will you be when you taste it without the clay!

چون كه وقت مرگ آن جرعه‌ى صفا
زين كلوخ تن به مردن شد جدا

When at the hour of death that pure draught
is separated from the bodily clod by dying,

آن چه مى‌ماند كنى دفنش تو زود
اين چنين زشتى بدان چون گشته بود

You quickly bury that which remains,
since it had been made such an ugly thing by that separation.

جان چو بى‌اين جيفه بنمايد جمال
من نتانم گفت لطف آن وصال

When the Spirit displays its beauty without this carcass,
I cannot express the loveliness of that union.

مه چو بى‌اين ابر بنمايد ضيا
شرح نتوان كرد ز آن كار و كيا

When the Moon displays its radiance without this cloud,
it is impossible to describe that glory and majesty.

حبذا آن مطبخ پر نوش و قند
كاين سلاطين كاسه ليسان وى‌اند

How delightful is that Kitchen full of honey and sugar,
of which these monarchs are the platter-lickers!

حبذا آن خرمن صحراى دين
كه بود هر خرمن آن را دانه چين

How delightful is that Stack in the spiritual field,
of which every stack is the gleaner!

حبذا درياى عمر بى‌غمى
كه بود زو هفت دريا شبنمى

How delightful is the Sea of painless Life,
of which the Seven Seas are a dewdrop!

جرعه‌اى چون ريخت ساقى الست
بر سر اين شوره خاك زير دست

When the Cup-bearer of *Alast*
poured a draught upon this nitrous abject earth,

جوش كرد آن خاك و ما ز آن جوششيم
جرعه‌اى ديگر كه بس بى‌كوششيم

The earth seethed, and we come from that seething.
Pour another draught, for we are do not aspire.

گر روا بد ناله كردم از عدم
ور نبود اين گفتنى نك تن زدم

If it was permitted, I sang of non-existence;
and if it was not to be told, lo, I was silent.

این بیان بط حرص منثنی است
از خلیل آموز کان بط کشتنی است

This is the account of the bent duck, which is greed:
learn of Khalíl that the duck ought to be killed.

هست در بط غیر این بس خیر و شر
ترسم از فوت سخنهای دگر

In the duck there is much good and evil besides this,
I am afraid of missing other topics of discourse.

صفت طاوس و طبع او و سبب کشتن ابراهیم علیه السلام او را

Description of the Peacock and its nature, and the cause of its being killed by Abraham, on whom be peace.

آمدیم اکنون به طاوس دو رنگ
کاو کند جلوه برای نام و ننگ

Now we come to the two-coloured peacock,
who displays himself for the sake of name and fame.

همت او صید خلق از خیر و شر
وز نتیجه و فایده‌ی آن بی‌خبر

His desire is to catch people: he is ignorant of good and evil
and of the result and use of that.

بی‌خبر چون دام می‌گیرد شکار
دام را چه علم از مقصود کار

He catches his prey ignorantly, like a trap:
what knowledge has the trap concerning the purpose of its action?

دام را چه ضر و چه نفع از گرفت
زین گرفت بی‌هده‌ش دارم شگفت

What harm to the trap, or what benefit, from catching?
I wonder at its idle catching.

ای برادر دوستان افراشتی
با دو صد دل داری و بگذاشتی

O brother, you have uplifted your friends
with two hundred marks of affection, and abandoned.

کارت این بوده‌ست از وقت ولاد
صید مردم کردن از دام وداد

This has been your business from the hour of birth:
to catch people with the trap of love.

ز آن شکار و انبهی و باد و بود
دست در کن هیچ یابی تار و پود

From that pursuit and throng and vainglory and self existence
will you get any warp or woof? Try and see!

بیشتر رفته‌ست و بی‌گاه است روز
تو به جد در صید خلقانی هنوز

Most is gone and the day is late;
you are still busy in pursuit of people.

آن یکی می‌گیر و آن می‌هل ز دام
وین دگر را صید می‌کن چون لئام

Go on catching one and releasing another from the trap
and pursuing another, like mean folk;

باز این را می‌هل و می‌جو دگر
اینت لعب کودکان بی‌خبر

Then again release this one and seek the other!
Here's a game of heedless children!

شب شود در دام تو یك صید نی
دام بر تو جز صداع و قید نی

Night comes, and nothing is caught in your trap:
the trap is naught but a headache and shackle to you.

پس تو خود را صید می‌کردی به دام
که شدی محبوس و محرومی ز کام

Therefore you were catching yourself with the trap,
for you are imprisoned and disappointed of your desire.

در زمانه صاحب دامی بود
همچو ما احمق که صید خود کند

Is any owner of a trap in the world such a dolt
that, like us, he tries to catch himself?

چون شکار خوك آمد صید عام
رنج بی‌حد لقمه خوردن زو حرام

Pursuit of the vulgar is like hunting pig: the fatigue is infinite, and it is unlawful to eat a morsel thereof.

آن که ارزد صید را عشق است و بس
لیك او کی گنجد اندر دام کس

That which is worth pursuing is Love alone; but how should He be contained in any one's trap?

تو مگر آیی و صید او شوی
دام بگذاری به دام او روی

410. Maybe you may come and be made His prey; you may discard the trap, and go into His trap.

عشق می‌گوید به گوشم پست پست
صید بودن خوشتر از صیادی است

Love is saying very softly into my ear, "To be a prey is better than to be a hunter.

گول من کن خویش را و غره شو
آفتابی را رها کن ذره شو

Make yourself My fool and be a dupe: renounce the estate of the sun, become a speck!

بر درم ساکن شو و بی‌خانه باش
دعوی شمعی مکن پروانه باش

Become a dweller at My door and be homeless: do not pretend to be a candle, be a moth,

تا ببینی چاشنی زندگی
سلطنت بینی نهان در بندگی

That you may taste the savour of Life and contemplate the sovereignty hidden in servitude."

نعل بینی باژگونه در جهان
تخته بندان را لقب گشته شهان

415. In this world you see the shoes upside down: the title of "kings" is conferred on bondsmen.

بس طناب اندر گلو و تاج دار
بر وی انبوهی که اینك تاجدار

Many a one who deserves to mount the scaffold with a halter on his throat—a crowd round him, crying, "Behold, an emperor!"

همچو گور کافران بیرون حلل
اندرون قهر خدا عز و جل

Like the tombs of infidels, outwardly the robes of Paradise, within is the wrath of God Almighty and Glorious.

چون قبور آن را مجصص کرده‌اند
پرده‌ی پندار پیش آورده‌اند

He has been plastered like the tombs: the veil of self-conceit has been brought before him.

طبع مسکینت مجصص از هنر
همچو نخل موم بی‌برگ و ثمر

Your miserable nature is plastered with virtues, like a palm-tree of wax without leaves and fruit.

در بیان آن که لطف حق را همه کس داند و قهر حق را همه کس داند و همه از قهر حق گریزانند و به لطف حق در آویزان اما حقِ تعالی قهرها را در لطف پنهان کرد و لطفها را در قهر پنهان کرد، نعل باژگونه و تلبیس و مکر الله بود تا اهل تمییز وِ ینظرِ بنور الله از حالی بینان و ظاهر بینان جدا شوند که لِیَبْلُوَکُمْ أَیُّکُمْ أَحْسَنُ عَمَلا

Explaining that everyone knows the mercy of God, and everyone knows the wrath of God; and all are fleeing from the wrath of God and clinging to the mercy of God; but the Most High God has concealed wraths in mercy and mercies in wrath. This is God's mystification and disguise and contrivance to the end that the discerning who see by the Light of God may be separated from those who see the present and the visible; for that He might try you, which of you is most righteous in his works

گفت درویشی به درویشی که تو
چون بدیدی حضرت حق را بگو

One dervish said to another,
"Tell, what was your vision of the Presence of God?"

گفت بی‌چون دیدم اما بهر قال
باز گویم مختصر آن را مثال

He replied, "My vision was ineffable;
but for the sake of argument I will briefly declare a parable thereof.

دیدمش سوی چپ او آذری
سوی دست راست جوی کوثری

I beheld Him with a fire on His left,
and on the right a stream like Kawthar:

سوی چپش بس جهان سوز آتشی
سوی دست راستش جوی خوشی

On His left an exceedingly world-consuming fire,
on His right hand a sweet river.

سوی آن آتش گروهی برده دست
بهر آن کوثر گروهی شاد و مست

One party put forth their hands towards the fire,
another party was rejoicing and intoxicated for that Kawthar.

لیك لعب باژگونه بود سخت
پیش پای هر شقی و نیك بخت

But it was a very topsy-turvy game in the path of every one
doomed to perdition or blessed with salvation.

هر که در آتش همی‌رفت و شرر
از میان آب بر می‌کرد سر

Whoever went into the fire and sparks
was emerging from the midst of the water;

هر که سوی آب می‌رفت از میان
او در آتش یافت می‌شد در زمان

Whoever went from the middle towards the water,
he was at once found to be in the fire;

هر که سوی راست شد و آب زلال
سر ز آتش بر زد از سوی شمال

Whoever went towards the right and the limpid water
would put forth his head from the fire on the left;

و انکه شد سوی شمال آتشین
سر برون می‌کرد از سوی یمین

And he who went towards the fiery left,
would emerge on the right.

کم کسی بر سر این مضمر زدی
لاجرم کم کس در آن آتش شدی

Few were they who hit upon the mystery of this occult matter;
consequently, seldom would any one go into the fire;

جز کسی که بر سرش اقبال ریخت
کاو رها کرد آب و در آتش گریخت

Except him upon whom felicity was shed,
so that he abandoned the water and took refuge in the fire.

کرده ذوق نقد را معبود خلق
لاجرم زین لعب مغبون بود خلق

The people made the pleasure that was actually present their object of worship;
consequently the people were swindled by this game.

جوق جوق وصف صف از حرص و شتاب
محترز ز آتش گریزان سوی آب

Troop by troop and rank by rank, on their guard against the fire
and fleeing greedily and in haste towards the water

لاجرم ز آتش بر آوردند سر
اعتبار الاعتبار ای بی‌خبر

Of necessity, they lifted up their heads from the fire.
Take warning; take warning, O heedless man!

بانگ می‌زد آتش ای گیجان گول
من نی‌ام آتش منم چشمه‌ی قبول

The fire was crying, 'O crazy fools, I am not fire,
I am a delectable fountain.

چشم بندی کرده‌اند ای بی‌نظر
در من آی و هیچ مگریز از شرر

A spell has been cast on your eyes, O sightless one:
come into me and never flee from the sparks.

ای خلیل اینجا شرار و دود نیست
جز که سحر و خدعه نمرود نیست

O Khalíl, here are no sparks and smoke:
it is nothing but the sorcery and deceit of Nimrod.

چون خلیل حق اگر فرزانه‌ای
آتش آب تست و تو پروانه‌ای

If, like the Friend of God, you are wise,
the fire is your water, and you are the moth.'"

جان پروانه همی‌دارد ندی
کای دریغا صد هزارم پر بدی

The soul of the moth is always crying, "Oh, alas,
would that I had a hundred thousand wings,

تا همی‌سوزید ز آتش بی‌امان
کوری چشم و دل نامحرمان

That they might be consumed without mercy by the fire,
to the blindness of the eyes and hearts of the profane!

بر من آرد رحم جاهل از خری
من بر او رحم آرم از بینش‌وری

The ignorant man pities me from stupidity:
I pity him from clairvoyance.

خاصه این آتش که جان آبهاست
کار پروانه بعکس کار ماست

Especially this fire, which is the soul of waters;
the behaviour of the moth is contrary to ours.

او ببیند نور و در ناری رود
دل ببیند نار و در نوری شود

It sees the light and goes into a Fire;
the heart sees the fire and goes into a Light."

این چنین لعب آمد از رب جلیل
تا ببینی کیست از آل خلیل

Such a game is played by the Glorious God
in order that you may see who belongs to the kin of Khalíl.

آتشی را شکل آبی داده‌اند
و اندر آتش چشمه‌ای بگشاده‌اند

A fire has been given the semblance of water,
and in the fire a fountain has been opened.

ساحری صحن برنجی را به فن
صحن پر کرمی کند در انجمن

A magician by his art makes a dish of rice
a dish full of worms in the assembly;

خانه را او پر ز کژدمها نمود
از دم سحر و خود آن کژدم نبود

by the breath of magic he has caused a room
to appear full of scorpions, though in truth there were no scorpions.

چون که جادو می‌نماید صد چنین
چون بود دستان جادو آفرین

When sorcery produces a hundred such illusions,
how must be the cunning of the Creator of sorcery?

لاجرم از سحر یزدان قرن قرن
اندر افتادند چون زن زیر پهن

Of necessity, through the magic of God generation after generation
have fallen down, like a woman flat beneath her husband.

ساحرانشان بنده بودند و غلام
اندر افتادند چون صعوه به دام

Their magicians were slaves and servants,
and fell into the trap like wagtails.

هین بخوان قرآن ببین سحر حلال
سر نگونی مکرهای کالجبال

Listen, read the *Qur'an* and behold lawful magic
the overthrow of plots as *the mountains.*

من نی‌ام فرعون کایم سوی نیل
سوی آتش می‌روم من چون خلیل

"I am not Pharaoh that I should come to the Nile;
I am going towards the fire, like Khalíl.

نیست آتش هست آن ماء معین
و آن دگر از مکر آب آتشین

It is not fire; it is *flowing water,*
the other, through cunning, is water whereof the nature is fire.

بس نکو گفت آن رسول خوش جواز
ذره‌ای عقلت به از صوم و نماز

Excellently well said the complaisant Prophet, "A mote of intelligence
is better for you than fasting and performing the ritual prayer,"

ز انکه عقلت جوهر است این دو عرض
این دو در تکمیل آن شد مفترض

Because your intelligence is the substance, these two are accidents:
these two are made obligatory in the full complement of it,

تا جلا باشد مر آن آیینه را
که صفا آید ز طاعت سینه را

In order that the mirror may have lustre;
for purity comes to the breast from piety.

لیك گر آیینه از بن فاسد است
صیقل او را دیر باز آرد به دست

But if the mirror is fundamentally depraved,
after a long time does the polisher get it back;

و آن گزین آیینه که خوش مغرس است
اندکی صیقل‌گری آن را بس است

While the fine mirror, which is a goodly planting-ground,
a little polishing is enough for it.

تفاوت عقول در اصل فطرت خلاف معتزله که ایشان گویند در اصل عقول جزوی برابرند این فزونی و تفاوت از تعلم است و ریاضت و تجربه

The diversity of intelligences in their nature as originally created; opposed to the Mu'tazilites, who assert that particular intelligences are originally equal, and that this superiority and diversity is the result of learning and training and experience.

این تفاوت عقلها را نیك دان
در مراتب از زمین تا آسمان

Know well that intelligences differ thus in degree
from the earth to the sky.

هست عقلی همچو قرص آفتاب
هست عقلی کمتر از زهره و شهاب

There is intelligence like the orb of the sun;
there is an intelligence inferior to Venus and the meteor.

هست عقلی چون چراغی سر خوشی
هست عقلی چون ستاره‌ی آتشی

There is intelligence like a tipsy lamp;
there is intelligence like a star of fire,

ز انکه ابر از پیش آن چون وا جهد
نور یزدان بین خردها بر دهد

Because, when the cloud is removed from it,
it produces intellects that behold the Light of God.

عقل جزوی عقل را بد نام کرد
کام دنیا مرد را بی‌کام کرد

The particular intelligence has given the intelligence a bad name:
worldly desire has deprived the man of his desire.

آن ز صیدی حسن صیادی بدید
وین ز صیادی غم صیدی کشید

That, through being a prey, beheld the beauty of the Hunting,
while this, through being a hunter , suffered the pain of being a prey.

آن ز خدمت ناز مخدومی بیافت
وین ز مخدومی ز راه عز بتافت

The former, through service, gained the pride of lordship,
while the latter, through lordship, turned from the path of glory.

آن ز فرعونی اسیر آب شد
وز اسیری سبط صد سهراب شد

The latter, through being a Pharaoh, was taken captive by the water,
while the Israelites, through captivity, became a hundred Suhrabs.

لعب معکوس است و فرزین بند سخت
حیله کم کن کار اقبال است و بخت

It is a topsy-turvy game and a terrible quandary;
do not try cunning: it is a matter of favour and fortune.

بر خیال و حیله کم تن تار را
که غنی ره کم دهد مکار را

Do not weave plots in vain imagination and cunning;
for the Self-sufficient One does not give way to the contriver.

مکر کن در راه نیکو خدمتی
تا نبوت یابی اندر امتی

Contrive, in the way of one who serves God well,
that you may gain the position of a prophet in a religious community.

مکر کن تا وارهی از مکر خود
مکر کن تا فرد گردی از جسد

Contrive that you may be delivered from your own contrivance;
contrive that you may become detached from the body.

مکر کن تا کمترین بنده شوی
در کمی رفتی خداونده شوی

Contrive that you may become the meanest slave:
if you enter into meanness, you will become lordly.

روبهی و خدمت ای گرگ کهن
هیچ بر قصد خداوندی مکن

Never, O old wolf, practise foxiness
and perform service with the purpose of lordship;

لیك چون پروانه در آتش بتاز
کیسه‌ای ز آن بر مدوز و پاك باز

But rush into the fire like a moth:
do not hoard up that, play for love!

زور را بگذار و زاری را بگیر
رحم سوی زاری آید ای فقیر

Renounce power and adopt piteous supplication:
mercy comes towards piteous supplication, O dervish.

زاری مضطر تشنه معنوی است
زاری سرد دروغ آن غوی است

The piteous supplication of one sorely distressed and athirst is real;
the piteous cold supplication of falsehood is proper to the miscreant.

گریه‌ی اخوان یوسف حیلت است
که درونشان پر ز رشك و علت است

The weeping of Joseph's brethren is a trick,
for their hearts are full of envy and infirmity.

حکایت آن اعرابی که سگ او از گرسنگی می‌مرد و انبان او پر نان بود و بر سگ نوحه می‌کرد و شعر می‌گفت و می‌گریست و بر سر و رو می‌زد و دریغش می‌آمد لقمه ای از انبان به سگ دادن

Story of the Arab of the desert whose dog was dying of hunger, while his wallet was full of bread; he was lamenting over the dog and reciting poetry and sobbing and beating his head and face; and yet he grudged the dog a morsel from his wallet.

آن سگی می‌مرد و گریان آن عرب
اشك می‌بارید و می‌گفت ای کرب

The dog was dying, and the Arab sobbing,
shedding tears, and crying, "Oh, sorrow!"

سائلی بگذشت و گفت این گریه چیست
نوحه و زاری تو از بهر کیست

A beggar passed by and asked, "What is this sobbing?
For whom are you mourning and lamenting?"

گفت در ملکم سگی بد نیك خو
نك همی‌میرد میان راه او

He replied, "There was in my possession a dog of excellent disposition.
Look, he is dying on the road.

روز صیادم بد و شب پاسبان
تیز چشم و صید گیر و دزدران

He hunted for me by day and kept watch by night;
keen-eyed and catching the prey and driving off thieves"

گفت رنجش چیست زخمی خورده است
گفت جوع الکلب زارش کرده است

He asked, “What ails him? Has he been wounded?”
The Arab replied, “Ravenous hunger has made him lamentable.”

گفت صبری کن بر این رنج و حرض
صابران را فضل حق بخشد عوض

“Show some patience,” said he, “in this pain and anguish:
the grace of God bestows a recompense on those who are patient.”

بعد از آن گفتش که ای سالار حر
چیست اندر دستت این انبان پر

Afterwards he said to him, “O noble chief,
what is this full wallet in your hand?”

گفت نان و زاد و لوت دوش من
می‌کشانم بهر تقویت بدن

He replied, “My bread and provender and food left over from last night,
I am taking along to nourish my body.”

گفت چون ندهی بدان سگ نان و زاد
گفت تا این حد ندارم مهر و داد

“Why don’t you give bread and food to the dog?” he asked.
He replied, “I have not love and liberality to this extent.

دست ناید بی‌درم در راه نان
لیك هست آب دو دیده رایگان

Bread cannot be obtained on the road without money,
but water from the eyes costs nothing.”

گفت خاکت بر سر ای پر باد مشك
که لب نان پیش تو بهتر ز اشك

He said, “Earth be on your head, O water-skin full of wind!
For in your opinion a crust of bread is better than tears.”

اشك خون است و به غم آبی شده
می‌نیرزد خاك خون بی‌هده

Tears are blood and have been turned by grief into water:
idle tears have not the value of earth.

کل خود را خوار کرد او چون بلیس
پاره‌ی این کل نباشد جز خسیس

He made the whole of himself despicable, like Iblís:
a piece of this whole is naught but vile.

من غلام آن که نفروشد وجود
جز بدان سلطان با افضال و جود

I am the slave of him who will not sell his existence
save to that bounteous and munificent Sovereign,

چون بگرید آسمان گریان شود
چون بنالد چرخ یا رب خوان شود

When he weeps, heaven begins to weep,
and when he moans, the celestial sphere begins to cry, “O Lord!”

من غلام آن مس همت پرست
کاو به غیر کیمیا نارد شکست

I am the slave of that high-aspiring copper
which humbles itself to naught but the Elixir.

دست اشکسته بر آور در دعا
سوی اشکسته پرد فضل خدا

Lift up in prayer a broken hand:
the loving kindness of God flies towards the broken.

گر رهایی بایدت زین چاه تنگ
ای برادر رو بر آذر بی‌درنگ

If you have need of deliverance from this narrow dungeon, O brother,
go without delay on the fire.

مکر حق را بین و مکر خود بهل
ای ز مکرش مکر مکاران خجل

Regard God’s contrivance and abandon your own contrivance:
oh, by His contrivance the contrivance of contrivers is put to shame.

چون که مکرت شد فنای مکر رب
بر گشایی یك کمینی بو العجب

When your contrivance is negated in the contrivance of the Lord,
you will open a most marvellous hiding-place,

که کمینه‌ی آن کمین باشد بقا
تا ابد اندر عروج و ارتقا

Of which hiding-place the least is everlasting life
in ascending and mounting higher.

در بیان آن که هیچ چشم بدی آدمی را چنان مهلك نیست که چشم پسند خویشتن مگر که چشم او مبدل شده باشد به نور حق که بی‌یسمع و بی‌یبصر و خویشتن او بی‌خویشتن شده

Explaining that no evil eye is so deadly to a man as the eye of self-approval, unless his eye shall have been transformed by the Light of God, so that "he hears through Me and sees through Me," and his self shall have become selfless.

پر طاوست مبین و پای بین
تا که سوء العین نگشاید کمین

Do not regard your peacock-feathers but regard your feet,
in order that the mischief of the eye may not waylay you;

که به لغزد کوه از چشم بدان
یزلقونك از نبی بر خوان بدان

For a mountain slips at the eye of the wicked:
read and mark in the *Qur'an they cause you to stumble*

احمد چون کوه لغزید از نظر
در میان راه بی‌گل بی‌مطر

From looking, Ahmad, like a mountain, slipped in the middle of the road,
without mud and without rain.

در عجب درماند کاین لغزش ز چیست
من نپندارم که این حالت تهی است

He remained in astonishment, saying, "Why this slipping?
I do not think that this occurrence is empty,"

تا بیامد آیت و آگاه کرد
کان ز چشم بد رسیدت وز نبرد

Until the Verse came and made him aware that this had happened to him
in consequence of the evil eye and enmity.

گر بدی غیر تو در دم لا شدی
صید چشم و سخره‌ی افنا شدی

"Had it been anyone except you, he would at once have been annihilated:
he would have become the prey of the eye and in thrall to destruction;

لیك آمد عصمتی دامن کشان
وین که لغزیدی بد از بهر نشان

But there came a protection, sweeping along,
and your slipping was for a sign."

عبرتی گیر اندر آن که کن نگاه
برگ خود عرضه مکن ای کم ز کاه

Take a warning, look on that mountain, and do not expose your leaf,
O you who are less than a straw.

تفسیر وَ إِنْ یَکادُ الَّذِینَ کَفَرُوا لَیُزْلِقُونَكَ بِأَبْصارِهِمْ

Commentary on "And truly those who disbelieve nearly cause you to slip by their eyes."

یا رسول الله در آن نادی کسان
می‌زنند از چشم بد بر کرکسان

"O Messenger of Allah, some persons in that assembly
smites with their eye the vultures.

از نظرشان کله‌ی شیر عرین
واشکافد تا کند آن شیر انین

By their looks the head of the lion of the jungle is cloven asunder,
so that the lion makes moan.

بر شتر چشم افکند همچون حمام
و آنگهان بفرستد اندر پی غلام

He casts on a camel an eye like death,
and then sends a slave after it,

که برو از پیه این اشتر بخر
بیند اشتر را سقط او راه بر

Saying, 'Go, and buy some of the fat of this camel':
he sees the camel fallen dead on the road.

سر بریده از مرض آن اشتری
کاو بتك با اسب می‌کردی مری

Mortally stricken by disease
the camel that used to vie with a horse in speed;

کز حسد وز چشم بد بی‌هیچ شك
سیر و گردش را بگرداند فلك

For, without any doubt, from envy and the evil eye
the celestial sphere would alter its course and revolution."

آب پنهان است و دولاب آشکار
لیك در گردش بود آب اصل کار

The water is hidden and the water-wheel is visible,
yet as regards revolution the water is the source of action.

چشم نیکو شد دوای چشم بد
چشم بد را لا کند زیر لگد

The remedy of the evil eye is the good eye:
it makes the evil eye naught beneath its kick.

سبق رحمت راست و او از رحمت است
چشم بد محصول قهر و لعنت است

Mercy has the precedence: The good eye is from mercy,
the evil eye is the product of wrath and a curse.

رحمتش بر نقمتش غالب شود
چیره زین شد هر نبی بر ضد خود

His mercy overcomes His vengeance:
hence every prophet prevailed over his adversary;

کاو نتیجه‌ی رحمت است و ضد او
از نتیجه‌ی قهر بود آن زشت رو

For he is the result of mercy and is the opposite of him:
that ill-favoured one was the result of wrath.

حرص بط یك تاست این پنجاه تاست
حرص شهوت مار و منصب اژدهاست

The greed of the duck is single, this is fiftyfold:
the greed of lust is a snake, while this eminence is a dragon.

حرص بط از شهوت حلق است و فرج
در ریاست بیست چندان است درج

The duck's greed arises from the appetite of the stomach and genitals;
twenty times as much greed is included in ruling.

از الوهیت زند در جاه لاف
طامع شرکت کجا باشد معاف

He in power pretends to Divinity:
how should one ambitious of co-partnership be saved?

زلت آدم ز اشکم بود و باه
و آن ابلیس از تکبر بود و جاه

The sin of Adam arose from the belly and sexual intercourse,
and that of Iblís from pride and power.

لا جرم او زود استغفار کرد
و آن لعین از توبه استکبار کرد

Consequently, he at once besought pardon,
while the accursed disdained to repent.

حرص حلق و فرج هم خود بد رگی است
لیك منصب نیست آن اشکستگی است

The greed of the gullet and pudendum is in truth depravity;
but it is not ambition: it is abasement.

بیخ و شاخ این ریاست را اگر
باز گویم دفتری باید دگر

If I should relate the root and branch of dominion,
another Book would be needed.

اسب سرکش را عرب شیطانش خواند
نی ستوری را که در مرعی بماند

The Arabs called a restive horse a "devil" (*shaytán*);
not the beast of burden that stayed in the pasture.

شیطنت گردن کشی بد در لغت
مستحق لعنت آمد این صفت

"Devilry" (*shaytanat*) in lexicology is "rebelliousness":
this quality is deserving of a curse.

صد خورنده گنجد اندر گرد خوان
دو ریاست جو نگنجد در جهان

There is room for a hundred eaters round a table,
there is not room in the world for two seekers of dominion.

آن نخواهد کاین بود بر پشت خاك
تا ملك بکشد پدر را ز اشتراك

The one is not willing that the other should be on the surface of the earth;
so that a prince kills his father for partaking with him.

آن شنیدستی که الملك عقیم
قطع خویشی کرد ملکت جو ز بیم

You have heard that kingship is childless:
the seeker of sovereignty has cut relationship because of fear;

که عقیم است و و را فرزند نیست
همچو آتش با کسش پیوند نیست

For he is childless and has no son:
like fire, he has no kinship with anyone.

هر چه یابد او بسوزد بر درد
چون نیابد هیچ خود را می‌خورد

Whatsoever he finds he destroys and tears to pieces:
when he finds nothing, he devours himself.

هیچ شو واره تو از دندان او
رحم کم جو از دل سندان او

Become naught, escape from his teeth:
do not seek mercy from his anvil like heart.

چون که گشتی هیچ از سندان مترس
هر صباح از فقر مطلق گیر درس

After you have become naught, do not fear the anvil:
take lessons every morning from absolute poverty.

هست الوهیت ردای ذو الجلال
هر که در پوشد بر او گردد وبال

Divinity is the mantle of the Lord of glory:
it becomes a plague to anyone who puts it on.

اج از آن اوست آن ما کمر
وای او کز حد خود دارد گذر

His is the crown, ours the belt:
woe to him that passes beyond his proper bound!

فتنه‌ی تست این پر طاوسیت
که اشتراکت باید و قدوسیت

Your peacock-feathers are a temptation to you,
for you must needs have co-partnership and All-holiness.

قصه‌ی آن حکیم که دید طاوسی را که پر زیبای خود را می‌کند به منقار و می‌انداخت و تن خود را کل و زشت می‌کرد از تعجب پرسید که دریغت نمی‌آید گفت می‌آید اما پیش من جان از پر عزیزتر است و این عدوی جان من است

Story of the Sage who saw a peacock tearing out his handsome feathers with his beak and dropping them and making himself bald and ugly. In astonishment he asked, "Have you no feeling of regret?" "I have," said the peacock, "but life is dearer to me than feathers, and these are the enemy of my life."

پر خود می‌کند طاوسی به دشت
یك حکیمی رفته بود آن جا به گشت

A peacock was tearing out his feathers in the open country,
where a sage had gone for a walk.

گفت طاوسا چنین پر سنی
بی‌دریغ از بیخ چون بر می‌کنی

He said, "O peacock, how are you tearing out such fine feathers
remorselessly from the root?

خود دلت چون می‌دهد تا این حلل
بر کنی اندازی‌اش اندر وحل

How indeed is your heart consenting that you should tear off
these gorgeous robes and let them fall in the mud?

هر پرت را از عزیزی و پسند
حافظان در طی مصحف می‌نهند

Those who commit the *Qur'an* to memory place every feather of yours,
on account of its being prized and acceptable, within the folding of the Book.

بهر تحریك هوای سودمند
از پر تو باد بیزن می‌کنند

For the sake of stirring the healthful air
your feathers are used as fans.

این چه ناشکری و چه بی‌باکی است
تو نمی‌دانی که نقاشش کی است

What ingratitude and what recklessness is this!
Don't you know who the decorator is?

یا همی‌دانی و نازی می‌کنی
قاصدا قلع طرازی می‌کنی

Or do you know and are you showing disdain
and purposely tearing out broidery?

ای بسا نازا که گردد آن گناه
افکند مر بنده را از چشم شاه

Oh, there is many a disdain that becomes a sin
and causes the servant to fall from favour with the King.

ناز کردن خوشتر آید از شکر
لیك کم خایش که دارد صد خطر

To show disdain is sweeter than sugar;
but chew it not, for it has a hundred perils.

ایمن آباد است آن راه نیاز
ترك نازش گیر و با آن ره بساز

The place of safety is the way of want:
abandon disdain and make up with that way.

ای بسا ناز آوری زد پر و بال
آخر الامر آن بر آن کس شد وبال

Oh, many a disdainfulness flapped its wings and plumes,
in the end it became a bane to that person.

خوشی ناز ار دمی بفرازدت
بیم و ترس مضمرش بگدازدت

If the sweetness of disdain exalts you for a moment,
its latent fear and dread consumes you;

وین نیاز ار چه که لاغر می‌کند
صدر را چون بدر انور می‌کند

This want, though it make lean,
will make your breast like the brilliant full-moon.

چون ز مرده زنده بیرون می‌کشد
هر که مرده گشت او دارد رشد

Since He draws forth the living from the dead,
he that has become dead keeps the right course;

چون ز زنده مرده بیرون می‌کند
نفس زنده سوی مرگی می‌تند

Since He brings forth the dead from the living,
the living soul moves towards a state of death.

مرده شو تا مخرج الحی الصمد
زنده‌ای زین مرده بیرون آورد

Become dead, that the Lord *who brings forth the living*
may bring forth a living one from this dead one.

دی شوی بینی تو اخراج بهار
لیل گردی بینی ایلاج نهار

You become December, you will experience the bringing forth of Spring;
you become night, you will experience the advent of day.

بر مکن آن پر که نپذیرد رفو
روی مخراش از عزا ای خوب رو

Do not tear out your feathers, for it is irreparable:
do not cut your face in grief, O beauteous one.

آن چنان رویی که چون شمس ضحاست
آن چنان رخ را خراشیدن خطاست

Such a face that resembles the morning sun—
it is sinful to tear a countenance like that.

زخم ناخن بر چنان رخ کافری است
که رخ مه در فراق او گریست

It is infidelity scratches upon a countenance
such that the moon’s countenance wept at parting from it.

یا نمی‌بینی تو روی خویش را
ترك کن خوی لجاج اندیش را

Or do not you see your face?
Abandon that rebellious disposition.”

در بیان آن که صفا و سادگی نفس مطمئنه از فکرت‌ها مشوش شود چنان که بر روی آینه چیزی نویسی یا نقش کنی اگر چه پاك کنی داغی بماند و نقصانی

Explaining that the purity and simplicity of the tranquil soul are disturbed by thoughts, just as you write or depict anything on the surface of a mirror, though you may obliterate it entirely, a mark and blemish will remain.

روی نفس مطمئنه در جسد
زخم ناخنهای فکرت می‌کشد

The face of the tranquil soul in the body
suffers wounds inflicted by the nails of thought.

فکرت بد ناخن پر زهر دان
می‌خراشد در تعمق روی جان

Know that evil thought is a poisonous nail:
in deep reflection it rends the face of the soul.

تا گشاید عقده‌ی اشکال را
در حدث کردست زرین بیل را

In order that he may untie the knot of a difficulty,
he has put a golden spade into ordure.

عقده را بگشاده گیر ای منتهی
عقده‌ی سخت است بر کیسه‌ی تهی

Suppose the knot is loosed, O adept:
it is a tight knot on an empty purse.

در گشاد عقده‌ها گشتی تو پیر
عقده‌ی چندی دگر بگشاده گیر

You have grown old in loosing knots:
suppose a few more knots are loosed.

عقده‌ای کان بر گلوی ماست سخت
که بدانی که خسی یا نیك بخت

The knot that is tight on our throat
is that you should know whether you are vile or fortunate.

حل این اشکال کن گر آدمی
خرج این کن دم اگر آدم دمی

Solve this problem, if you are a man:
spend your breath on this, if you have the breath of Adam.

حد اعیان و عرض دانسته گیر
حد خود را دان که نبود زین گزیر

Suppose you know the definitions of substances and accidents,
know the definition of yourself, for this is indispensable.

چون بدانی حد خود زین حد گریز
تا به بی‌حد در رسی ای خاك بیز

When you know the definition of yourself, flee from this definition
that you may attain to Him who has no definition O sifter of dust.

عمر در محمول و در موضوع رفت
بی‌بصیرت عمر در مسموع رفت

Life has gone in predicate and subject:
life, devoid of insight, has gone in what has been received by hearsay.

هر دلیلی بی‌نتیجه و بی‌اثر
باطل آمد در نتیجه‌ی خود نگر

Every proof without result and effect is vain:
consider the result of yourself!

جز به مصنوعی ندیدی صانعی
بر قیاس اقترانی قانعی

You have never perceived a Maker except by means of a thing made:
you are content with a syllogism.

می‌فزاید در وسایط فلسفی
از دلایل باز بر عکسش صفی

The philosopher multiplies links of proofs;
on the other hand, the elect is contrary to him.

این گریزد از دلیل و از حجاب
از پی مدلول سر برده به جیب

The latter flees from the proof and from the veil:
he has sunk his head in his bosom for the sake of the Object of the proof.

گر دخان او را دلیل آتش است
بی‌دخان ما را در آن آتش خوش است

If to him the smoke is a proof of the fire,
to us it is sweet in the fire without the smoke,

خاصه این آتش که از قرب و ولا
از دخان نزدیک‌تر آمد بما

Especially this Fire which, through nearness and fealty,
is nearer to us than the smoke.

پس سیه کاری بود رفتن ز جان
بهر تخییلات جان سوی دخان

Therefore it is black villainy to go from the Soul towards the smoke
for the sake of the phantasies of the soul.

در بیان قول رسول علیه السلام لا رهبانیه فی الاسلام

In explanation of the saying of the Prophet, on whom be peace, "There is no monkery in Islam."

بر مکن پر را و دل بر کن از او
ز انکه شرط این جهاد آمد عدو

"Do not tear out your feathers, but detach your heart from them,
because the enemy is the necessary condition for this Holy War.

چون عدو نبود جهاد آمد محال
شهوتت نبود نباشد امتثال

When there is no enemy, the Holy War is inconceivable;
you have no lust, there can be no obedience.

صبر نبود چون نباشد میل تو
خصم چون نبود چه حاجت حیل تو

There can be no self-restraint when you have no desire;
when there is no adversary, what need for your strength?

هین مکن خود را خصی رهبان مشو
ز انکه عفت هست شهوت را گرو

Listen, do not castrate yourself, do not become a monk;
for chastity is in pawn to lust.

بی‌هوا نهی از هوا ممکن نبود
غازیی بر مردگان نتوان نمود

Without sensuality it is impossible to forbid sensuality:
heroism cannot be displayed against the dead.

أَنْفِقُوا گفته است پس کسبی بکن
ز انکه نبود خرج بی‌دخل کهن

He has said '*Spend*': therefore earn something,
since there can be no expenditure without an old income.

گر چه آورد أَنْفِقُوا را مطلق او
تو بخوان که اکسبوا ثم انفقوا

Although He used *Spend* absolutely,
read 'Earn, then spend.'

همچنان چون شاه فرمود اصبروا
رغبتی باید کز آن تابی تو رو

Similarly, since the King has given the command '*Refrain yourselves*,'
there must be some desire from which you should avert your face.

پس کُلُوا از بهر دام شهوت است
بعد از آن لا تُسْرِفُوا آن عفت است

Hence '*Eat*' is for the sake of the snare of appetite;
after that '*Do not exceed*': that is temperance.

چون که محمول به نبود لدیه
نیست ممکن بود محمول علیه

When there is no 'predicate' in him,
the existence of the 'subject' is impossible.

چون که رنج صبر نبود مر ترا
شرط نبود پس فرو ناید جزا

When you have not the pain of self-restraint, there is no opening clause:
therefore the secondary clause does not follow.

حبذا آن شرط و شادا آن جزا
آن جزای دل نواز جان فزا

How admirable is that opening clause and how joyful is that secondary clause,
a recompense that charms the heart and increases the life of the spirit!

در بیان آن که ثواب عمل عاشق از حق هم حق است

Explaining that God is the reward bestowed by Him for the work of the lover.

عاشقان را شادمانی و غم اوست
دست مزد و اجرت خدمت هم اوست

For lovers He is joy and sorrow;
He is their wages and hire for service.

غیر معشوق ار تماشایی بود
عشق نبود هرزه سودایی بود

If there be any spectacle except the Beloved,
it is not love: it is an idle passion.

عشق آن شعله‌ست کاو چون بر فروخت
هر چه جز معشوق باقی جمله سوخت

Love is that flame which, when it blazes up,
consumes everything else but the Beloved.

تیغ لا در قتل غیر حق براند
در نگر ز آن پس که بعد لا چه ماند

He drives home the sword of *Not* in order to kill all other than God:
thereupon consider what remains after *Not*.

ماند إِلَّا اللَّهُ باقی جمله رفت
شاد باش ای عشق شرکت سوز زفت

There remains *except God*: all the rest is gone.
Hail, O mighty Love, destroyer of polytheism!

خود همو بود آخرین و اولین
شرك جز از دیده‌ی احول مبین

Truly, He is the First and the Last: do not regard polytheism
as arising from aught except the eye that sees double.

ای عجب حسنی بود جز عکس آن
نیست تن را جنبشی از غیر جان

Oh, wonderful! Is there any beauty but from the reflection of Him?
The body has no movement but from the spirit.

آن تنی را که بود در جان خلل
خوش نگردد گر بگیری در عسل

The body that has defect in its spirit
will never become sweet, if you smear it with honey.

این کسی داند که روزی زنده بود
از کف این جان جان جامی ربود

This he knows who one day was alive
and received a cup from this Soul of the soul;

وان که چشم او ندیده‌ست آن رخان
پیش او جان است این تف دخان

While to him whose eye has not beheld those cheeks
this smoky heat is the spirit.

چون ندید او عمر عبد العزیز
پیش او عادل بود حجاج نیز

Inasmuch as he never saw ‘Umar Abdu ’l-Aziz,
to him even Hajjáj seems just.

چون ندید او مار موسی را ثبات
در حبال سحر پندارد حیات

Inasmuch as he never saw the firmness of the dragon of Moses,
he fancies life in the magic cords.

مرغ کاو ناخورده است آب زلال
اندر آب شور دارد پر و بال

The bird that has never drunk the limpid water
keeps its wings and feathers in the briny water.

جز به ضد ضد را همی نتوان شناخت
چون ببیند زخم بشناسد نواخت

No opposite can be known except through its opposite:
when he suffers blows will he know kindness.

لاجرم دنیا مقدم آمده‌ست
تا بدانی قدر اقلیم أَلَسْتُ

Consequently the present life has come in front,
in order that you may appreciate the realm of *Alast*.

چون از اینجا وارهی آن جا روی
در شکر خانه‌ی ابد شاکر شوی

When you are delivered from this place and go to that place,
you will give thanks in the sugar-shop of everlastingness.

گویی آن جا خاك را می‌بیختم
زین جهان پاك می‌بگریختم

You will say, 'There I was sifting dust,
I was fleeing from this pure world.

ای دریغا پیش از این بودیم اجل
تا عذابم کم بدی اندر وحل

Alas, would that I had died before now,
so that my being tormented in the mud might have been less!'

در تفسیر قول رسول صلی اللّٰه علیه و آله ما مات من مات الا و تمنی ان یموت قبل ما مات ان کان برا لیکون الی وصول البر اعجل و ان کان فاجرا لیقل فجوره

Commentary on the saying of the Prophet, on whom be peace, "None ever died without wishing, if he was a righteous man that he had died before he died, in order that he might sooner attain unto felicity; and if he was a wicked man, in order that his wickedness might be less."

زین بفرموده‌ست آن آگه رسول
که هر آن که مرد و کرد از تن نزول

Hence the wise Prophet has said
that no one who dies and dismounts from the body

نبود او را حسرت نقلان و موت
لیك باشد حسرت تقصیر و فوت

Feels grief on account of departure and death,
but grieves because of having failed and missed his opportunities.

هر که میرد خود تمنی باشدش
که بدی زین پیش نقل مقصدش

In sooth every one that dies
wishes that the departure to his destination had been earlier:

گر بود بد تا بدی کمتر بدی
ور تقی تا خانه زودتر آمدی

If he be wicked, in order that his wickedness might have been less;
and if devout, in order that he might have come home sooner.

گوید آن بد بی‌خبر می‌بوده‌ام
دم به دم من پرده می‌افزوده‌ام

The wicked man says, 'I have been heedless,
moment by moment I have been adding to the veil.

گر از این زودتر مرا معبر بدی
این حجاب و پرده‌ام کمتر بدی

If my passing had taken place sooner,
this screen and veil of mine would have been less.'

از حریصی کم دران روی قنوع
وز تکبر کم دران چهره‌ی خشوع

Do not in covetousness rend the face of contentment,
and do not in pride rend the visage of humility.

همچنین از بخل کم در روی جود
وز بلیسی چهره‌ی خوب سجود

Likewise do not in avarice rend the face of munificence,
and in devilishness the beauteous countenance of worship.

بر مکن آن پر خلد آرای را
بر مکن آن پر ره پیمای ر

Do not tear out those feathers which are an ornament to Paradise:
do not tear out those feathers which traverse the Way."

چون شنید این پند در وی بنگریست
بعد از آن در نوحه آمد می‌گریست

When he heard this counsel, he looked at him and, after that,
began to lament and weep.

نوحه و گریه‌ی دراز دردمند
هر که آن جا بود بر گریه‌اش فگند

The long lamentation and weeping of the sorrowful peacock
caused everyone who was there to fall a-weeping;

و انکه می‌پرسید پر کندن ز چیست
بی‌جوابی شد پشیمان می‌گریست

And he who was asking the reason of the peacock's tearing out his feathers,
without an answer repented and wept,

کز فضولی من چرا پرسیدمش
او ز غم پر بود شورانیدمش

Saying, "Why did I impertinently ask him?
He was full of grief: I made him distraught."

می‌چکید از چشم تر بر خاك آب
اندر آن هر قطره مدرج صد جواب

From his moist eyes the water was trickling to the earth:
in every drop were contained a hundred answers.

گریه‌ی با صدق بر جانها زند
تا که چرخ و عرش را گریان کند

Sincere weeping touches the souls,
so that it makes the sky and heaven to weep.

عقل و دلها بی‌گمانی عرشی‌اند
در حجاب از نور عرشی می‌زیند

Without any doubt, intellects and hearts are celestial,
they live debarred from the celestial light.

در بیان آن که عقل و روح در آب و گل محبوس‌اند همچو هاروت و ماروت در چاه بابل

Explaining that the intellect and spirit are imprisoned in clay, like Harut and Marut in the pit of Babylon.

همچو هاروت و چو ماروت آن دو پاك
بسته‌اند اینجا به چاه سهمناك

Like Harut and Marut, those two pure ones
have been confined here in a horrible pit.

عالم سفلی و شهوانی درند
اندر این چه گشته‌اند از جرم بند

They are in the low and sensual world:
they have been confined in this pit on account of sin.

سحر و ضد سحر را بی‌اختیار
زین دو آموزند نیکان و شرار

The good and the evil learn magic
and the opposite of magic from these two involuntarily;

لیك اول پند بدهندش که هین
سحر را از ما میاموز و مچین

But first they admonish him, saying,
"Beware, do not learn and pick up magic from us:

ما بیاموزیم این سحر ای فلان
از برای ابتلا و امتحان

We teach this magic, O such and such,
for the purpose of trial and probation;

کامتحان را شرط باشد اختیار
اختیاری نبودت بی‌اقتدار

For probation necessarily involves free-will,
and you cannot have any free-will without the power."

میلها همچون سگان خفته‌اند
اندر ایشان خیر و شر بنهفته‌اند

Desires are like sleeping dogs:
good and evil are hidden in them.

چون که قدرت نیست خفتند این رده
همچو هیزم پاره‌ها و تن زده

When there is no power,
this troop is asleep and silent like faggots,

تا که مرداری در آید در میان
نفخ صور حرص کوبد بر سگان

Until a carcass comes into view,
the blast of the trumpet of greed strikes on the dogs.

چون در آن کوچه خری مردار شد
صد سگ خفته بدان بیدار شد

When the carcass of a donkey appears in the parish,
a hundred sleeping dogs are awakened by it.

حرصهای رفته اندر کتم غیب
تاختن آورد سر بر زد ز جیب

The greedy desires that had gone into the concealment of the Unseen
rush out and display themselves.

مو به موی هر سگی دندان شده
وز برای حیله دم جنبان شده

Every hair on every dog becomes a truth,
though they wag their tails for the sake of gaining their object.

نیم زیرش حیله بالا آن غضب
چون ضعیف آتش که یابد او حطب

His under-half is cunning; the upper is anger,
like a poor fire that gets faggots;

شعله شعله می‌رسد از لامکان
می‌رود دود لهب تا آسمان

Flame on flame reaches from non-spatiality:
the smoke of its blaze goes up to the sky.

صد چنین سگ اندر این تن خفته‌اند
چون شکاری نیست شان بنهفته‌اند

In this body a hundred such dogs are sleeping:
when they have no prey, they are hidden.

یا چو بازان‌اند دیده دوخته
در حجاب از عشق صیدی سوخته

Or they resemble falcons with eyes sealed;
in the veil consumed with passion for a prey,

تا کله بر دارد و بیند شکار
آن گهان سازد طواف کوهسار

Till he lifts the hood and it sees the prey:
then it circles the mountains.

شهوت رنجور ساکن می‌بود
خاطر او سوی صحت می‌رود

The appetite of the sick man is quiescent:
his thoughts are going towards health.

چون نبیند نان و سیب و خربزه
در مصاف آید مزه و خوف بزه

When he sees bread and apples and water-melons,
his relish and his fear of injury come into conflict.

گر بود صبار دیدن سود اوست
آن تهیج طبع سستش را نکوست

If he be very self-restrained, the sight is a benefit to him:
that stimulation is good for his enfeebled constitution;

ور نباشد صبر پس نادیده به
تیر دور اولی ز مرد بی‌زره

But if he have not self-restraint, then it was better he had not seen:
it is better the arrow should be far from the man who is without a coat of mail.

جواب گفتن طاوس آن سائل را

The answer of the peacock to his interrogator.

چون ز گریه فارغ آمد گفت رو
که تو رنگ و بوی را هستی گرو

When he had finished weeping, he said,
"Begone, for you art in pawn to colour and perfume.

آن نمی‌بینی که هر سو صد بلا
سوی من آید پی این بالها

Do not you perceive that on account of these feathers
a hundred afflictions approach me on every side?

ای بسا صیاد بی‌رحمت مدام
بهر این پرها نهد هر سوم دام

Oh, many a pitiless fowler always lays a trap for me everywhere
for the sake of these feathers.

چند تیر انداز بهر بالها
تیر سوی من کشد اندر هوا

How many an archer, for the sake of my plumage,
shoots arrows at me in the air!

چون ندارم زور و ضبط خویشتن
زین قضا و زین بلا و زین فتن

Since I have not strength and self-control from this destiny
and this affliction and these tribulations,

آن به آید که شوم زشت و کریه
تا بوم ایمن در این کهسار و تیه

It is better I should be ugly and hideous,
that I may be safe amidst these mountains and deserts.

این سلاح عجب من شد ای فتی
عجب آرد معجبان را صد بلا

These are the weapons of my pride, O noble sir:
pride brings a hundred afflictions on the proud.

بیان آن که هنرها و زیرکیها و مال دنیا همچون پرهای طاوس عدوی جان است

Explaining that accomplishments and intellectual abilities and worldly wealth are enemies to life, like the peacock's feathers.

پس هنر آمد هلاکت خام را
کز پی دانه نبیند دام را

Accomplishments, then, destroy the ignorant man,
for in his pursuit of the bait he does not see the trap.

اختیار آن را نکو باشد که او
مالك خود باشد اندر اتقوا

Free-will is good for him
who is master of himself in '*Fear God*.'

چون نباشد حفظ و تقوی زینهار
دور کن آلت بینداز اختیار

When there is no safeguarding and piety, beware,
put far the instrument: drop free-will.

جلوه گاه و اختیارم آن پر است
بر کنم پر را که در قصد سر است

Those feathers are the object of my display and freewill:
I will tear out the feathers, for they are in quest of my head.

نیست انگارد پر خود را صبور
تا پرش در نفگند در شر و شور

The self-restrained man deems his feathers to be naught,
in order that his feathers may not cast him into calamity and bale.

پس زیانش نیست پر گو بر مکن
گر رسد تیری به پیش آرد مجن

Therefore his feathers are no harm to him: let him not tear them out,
if an arrow come he will present the shield.

لیك بر من پر زیبا دشمنی است
چون که از جلوه‌گری صبریم نیست

But to me my beauteous feathers are an enemy,
since I cannot restrain myself from making a display.

گر بدی صبر و حفاظم راهبر
بر فزودی ز اختیارم کر و فر

If self-restraint and safeguarding had been my guide,
my conquest would have been increased by free-will;

همچو طفلم یا چو مست اندر فتن
نیست لایق تیغ اندر دست من

In the case of temptations I am like a child or a drunk man:
the sword is unsuitable in my hand.

گر مرا عقلی بدی و منزجر
تیغ اندر دست من بودی ظفر

Had I possessed an intellect and conscience,
the sword in my hand would have been victory.

عقل باید نور ده چون آفتاب
تا زند تیغی که نبود جز صواب

An intellect giving light like the sun is needed to wield the sword
that never misses the right direction.

چون ندارم عقل تابان و صلاح
پس چرا در چاه نندازم سلاح

Since I do not possess a resplendent intellect and righteousness,
why, then, should not I throw my weapons into the well?

در چه اندازم کنون تیغ و مجن
کاین سلاح خصم من خواهد شدن

I now throw my sword and shield into the well;
for they will become the weapons of my adversary.

چون ندارم زور و یاری و سند
تیغم او بستاند و بر من زند

Since I do not possess strength and aid and support,
he will seize my sword and smite me with it.

رغم این نفس و قبیحه خوی را
که نپوشد رو خراشم روی را

In despite of this fleshly soul and evil-natured one
who does not veil her face, I will rend my face,

شود کم این جمال و این کمال
چون نماند رو کم افتم در وبال

That this beauty and perfection may be impaired.
When my face remains no more, I shall not fall into woe.

چون بدین نیت خراشم بزه نیست
که به زخم این روی را پوشیدنی است

When I shatter this intention, it is no sin,
for this face ought to be covered with wounds.

گر دلم خوی ستیری داشتی
روی خوبم جز صفا نفراشتی

If my heart had a modest disposition,
my handsome face would produce naught but purity.

چون ندیدم زور و فرهنگ و صلاح
خصم دیدم زود بشکستم سلاح

Since I did not see strength and wisdom and righteousness,
I saw the adversary and at once broke my weapons,

تا نگردد تیغ من او را کمال
تا نگردد خنجرم بر من وبال

Lest my sword should become useful to him;
lest my dagger should become hurtful to me

می‌گریزم تا رگم جنبان بود
کی فرار از خویشتن آسان بود

I will continue to flee as long as my veins are running,
how should it be easy to escape from one's self?

آن که از غیری بود او را فرار
چون از او ببرید گیرد او قرار

He who is in flight from another
obtains rest when he has been separated from him.

من که خصمم هم منم اندر گریز
تا ابد کار من آمد خیز خیز

I, who am the adversary, it is I that am in flight:
rising and departing is my occupation forever.

نه به هند است ایمن و نه در ختن
آن که خصم اوست سایه‌ی خویشتن

He whose adversary is his own shadow
is not safe either in India or Khutan.

در صفت آن بی‌خودان که از شر خود و هنر خود ایمن شده‌اند که فانی‌اند در بقای حق همچون ستارگان که فانی‌اند روز در آفتاب و فانی را خوف آفت و خطر نباشد

Description of the selfless ones who have become safe from their own vices and virtues; for they are negated in the everlastingness of God, like stars which are negated in the Sun during the daytime; and he who is negated has no fear of ruin and danger.

چون فناش از فقر پیرایه شود
او محمد وار بی‌سایه شود

When, through poverty, fana graces him,
he becomes without shadow like Mohammed.

فقر فخری را فنا پیرایه شد
چون زبانه‌ی شمع او بی‌سایه شد

Fana graced, 'Poverty is my pride':
he became without shadow like the flame of a candle.

شمع جمله شد زبانه پا و سر
سایه را نبود به گرد او گذر

The candle has become entirely flame from head to foot;
the shadow has no passage around it.

موم از خویش و ز سایه در گریخت
در شعاع از بهر او که شمع ریخت

The wax (candle) fled from itself and from the shadow
into the radiance for the sake of Him who moulded the candle.

گفت او بهر فنایت ریختم
گفت من هم در فنا بگریختم

He said, 'I moulded you for the sake of *fana*.'
It replied, 'I accordingly took refuge in *fana*.'

این شعاع باقی آمد مفترض
نه شعاع شمع فانی عرض

This is the necessary everlasting radiance,
not the radiance of the perishable accidental candle.

شمع چون در نار شد کلی فنا
نه اثر بینی ز شمع و نه ضیا

When the candle is wholly negated in the fire,
you will not see any trace of the candle or rays.

هست اندر دفع ظلمت آشکار
آتش صورت به مومی پایدار

Manifestly, in dispelling the darkness,
the external flame is maintained by a wax candle;

بر خلاف موم شمع جسم کان
تا شود کم گردد افزون نور جان

The candle the body is contrary to the wax candle,
since in proportion as that dwindles, the light of the spirit is increased.

این شعاع باقی و آن فانی است
شمع جان را شعله‌ی ربانی است

This is the everlasting radiance, and that is perishable:
the candle of the spirit has a Divine flame.

این زبانه‌ی آتشی چون نور بود
سایه‌ی فانی شدن زو دور بود

Since this tongue of fire was light,
it was far from it to become a perishable shadow.

ابر را سایه بیفتد بر زمین
ماه را سایه نباشد همنشین

The cloud's shadow falls on the earth:
the shadow never consorts with the moon.

بی‌خودی بی‌ابری است ای نیك خواه
باشی اندر بی‌خودی چون قرص ماه

Selflessness is cloudlessness, O well-disposed one:
in selflessness you will be like the orb of the moon.

باز چون ابری بیاید رانده
رفت نور از مه خیالی مانده

Again, when a cloud comes, driven along, the light goes:
of the moon there remains a phantom.

از حجاب ابر نورش شد ضعیف
کم ز ماه نو شد آن بدر شریف

Its light is made feeble by the cloud-veil:
that noble full-moon becomes less than the new moon.

مه خیالی می‌نماید ز ابر و گرد
ابر تن ما را خیال اندیش کرد

The moon is made to appear a phantom by clouds and dust:
the cloud, the body, has caused us to conceive phantasies.

لطف مه بنگر که این هم لطف اوست
که بگفت او ابرها ما را عدوست

Behold the kindness of the Moon; for this too is His kindness,
that He has said, 'The clouds are enemies to Us.'

مه فراغت دارد از ابر و غبار
بر فراز چرخ دارد مه مدار

The Moon is independent of clouds and dust:
the Moon has His orbit aloft in the sky.

ابر ما را شد عدو و خصم جان
که کند مه را ز چشم ما نهان

The cloud is our mortal enemy and adversary
because it hides the Moon from our eyes.

حور را این پرده زالی می‌کند
بدر را کم از هلالی می‌کند

This veil makes the houri a hag:
it makes the full-moon less than a new moon.

ماه ما را در کنار عز نشاند
دشمن ما را عدوی خویش خواند

The Moon has seated us in the lap of glory:
He has called our foe His enemy.

تاب ابرو آب او خود زین مه است
هر که مه خواند ابر را بس گمره است

The splendour and beauty of the cloud is from the Moon,
whoever calls the cloud the Moon is much astray.

نور مه برابر چون منزل شده‌ست
روی تاریکش ز مه مبدل شده‌ست

Since the light of the Moon has been poured down upon the cloud,
its dark face has been transfigured by the Moon.

گر چه هم رنگ مه است و دولتی است
اندر ابر آن نور مه عاریتی است

Although it is of the same colour as the Moon and is associated with empire,
in the cloud the light of the Moon is borrowed.

در قیامت شمس و مه معزول شد
چشم در اصل ضیا مشغول شد

At the Resurrection the sun and moon are discharged:
the eye is occupied in the Source of radiance,

تا بداند ملك را از مستعار
وین رباط فانی از دار القرار

In order that it may know the possession from the loan,
and this perishable caravanseray from the everlasting abode.

دایه عاریه بود روزی سه چار
مادرا ما را تو گیر اندر کنار

The nurse is borrowed for three or four days:
do you, O Mother, take us into your bosom!

پر من ابر است و پرده‌ست و کثیف
ز انعکاس لطف حق شد او لطیف

My feathers are the cloud and are a veil and gross:
by the reflection of God's loveliness are they made lovely.

بر کنم پر را و حسنش را ز راه
تا ببینم حسن مه را هم ز ماه

I will pluck my feathers and their beauty from the Way
that I may behold the Moon's beauty from the Moon.

من نخواهم دایه مادر خوشتر است
موسی‌ام من دایه‌ی من مادر است

I do not want the nurse; Mother is fairer.
I am like Moses: Mother is my nurse.

من نخواهم لطف مه از واسطه
که هلاك قوم شد این رابطه

I do not want the loveliness of the Moon through an intermediary,
for this link is perdition to the people;

با مگر ابری بگیرد خوی ماه
تا نگردد او حجاب روی ماه

Unless a cloud becomes negated in the Way
in order that it may not be a veil to the face of the Moon.

صورتش بنماید او در وصف لا
همچو جسم انبیا و اولیا

In the aspect of *la* it displays the Moon's form,
like the bodies of the prophets and saints.

آن چنان ابری نباشد پرده بند
پرده در باشد به معنی سودمند

Such a cloud is not veil-tying;
it is in reality veil-tearing salutary.

آن چنانك اندر صباح روشنی
قطره می‌بارید و بالا ابر نی

It is as when, on a bright morning,
drops of rain were falling though there was no cloud above.

معجزه‌ی پیغمبری بود آن سقا
گشته ابر از محو هم رنگ سما

That water-skin was a miracle of the Prophet: from self-effacement
the cloud had become of the same colour as the sky.

بود ابر و رفته از وی خوی ابر
این چنین گردد تن عاشق به صبر

The cloud was, but the cloud-nature had gone from it:
the body of the lover becomes like this by means of renunciation.

تن بود اما تنی گم گشته زو
گشته مبدل رفته از وی رنگ و بو

It is body, but materiality has vanished from it:
it has been transfigured; colour and perfume have gone from it.

پر پی غیر است و سر از بهر من
خانه‌ی سمع و بصر استون تن

Feathers are for the sake of others, while head is for my own sake:
the abode of hearing and sight is the pillar of the body.

جان فدا کردن برای صید غیر
کفر مطلق دان و نومیدی ز خیر

Know that to sacrifice the spirit for the sake of catching others
is absolute infidelity and despair of good.

هین مشو چون قند پیش طوطیان
بلکه زهری شو شو ایمن از زیان

Beware! Do not be like sugar before parrots;
nay, be a poison, be secure from loss;

یا برای شاد باشی در خطاب
خویش چون مردار کن پیش کلاب

Or, for the sake of having a 'Bravo' addressed to you,
make yourself a carcass in the presence of dogs!

پس خضر کشتی برای این شکست
تا که آن کشتی ز غاصب باز رست

Therefore Khadir scuttled the boat for this purpose
that the boat might be delivered from him who would have seized it by force.

فقر فخری بهر آن آمد سنی
تا ز طماعان گریزم در غنی

'Poverty is my pride' is sublime: for the purpose
that I may take refuge from the covetous with Him who is Self-sufficient.

گنجها را در خرابی ز آن نهند
تا ز حرص اهل عمران وارهند

Treasures are deposited in a ruined spot to the end
that they may escape the greed of those who dwell in places of cultivation.

پر ندانی کند رو خلوت گزین
تا نگردی جمله خرج آن و این

You cannot tear out your feathers, go, and adopt solitude,
that you may not be entirely squandered by that one and this one;

ز انکه تو هم لقمه‌ای هم لقمه خوار
آکل و مأکولی ای جان هوش دار

For you are both the morsel and the eater of the morsel:
you are the devourer and the devoured. Apprehend O soul!

در بیان آن که ما سوی اللّٰه هر چیزی آکل و مأکول است همچون آن مرغی که قصد صید ملخ می‌کرد و به صید ملخ مشغول می‌بود و غافل بود از باز گرسنه که از پس قفای او قصد صید او داشت، اکنون ای آدمی صیاد آکل از صیاد آکل خود ایمن مباش، اگر چه نمی‌بینیش به نظر چشم به نظر دلیل عبرتش می‌بین تا چشم سر باز شدن

Explaining that everything except God is devouring and devoured, like the bird that was in pursuit of a locust and occupied in chasing it and oblivious of the hungry hawk behind its own back, that was about to seize it. Now, O hunting and devouring man; be not secure against your own hunter and devourer. Though with the sight of the eye you do not see him, see him with the eye of serious consideration till the opening of the eye of the inmost heart.

مرغکی اندر شکار کرم بود
گربه فرصت یافت او را در ربود

A little bird was hunting a worm:
a cat found its opportunity and seized it.

آکل و مأکول بود و بی‌خبر
در شکار خود ز صیادی دگر

It was a devourer and a thing devoured,
and in its hunting was ignorant of another hunter.

دزد گر چه در شکار کاله‌ای است
شحنه با خصمانش در دنباله‌ای است

Although the thief is in hunting articles of property,
the prefect of police along with his enemies is behind him.

عقل او مشغول رخت و قفل و در
غافل از شحنه ست و از آه سحر

His mind is occupied with chattels and lock and door:
he is heedless of the prefect and of the outcry at dawn.

او چنان غرق است در سودای خود
غافل است از طالب و جویای خود

He is so absorbed in his passion
he gives no heed to his seekers and pursuers.

گر حشیش آب زلالی می‌خورد
معده‌ی حیوانش در پی می‌چرد

If the herbage is drinking pure water,
afterwards an animal's belly will feed on it.

آکل و مأکول آمد آن گیاه
همچنین هر هستی غیر اله

That grass is devouring and devoured:
even so everything that exists except God.

و هو یطعمکم و لا یطعم چو اوست
نیست حق مأکول و آکل لحم و پوست

Since He is and *He feeds you and is not fed*,
God is not devouring and devoured, flesh and skin.

آکل و مأکول کی ایمن بود
ز آکلی کاندر کمین ساکن بود

How should that which is devouring and devoured
be secure from a devourer who dwells in a hiding-place?

امن مأکولان جذوب ماتم است
رو بدان درگاه کاو لا یطعم است

The security of those who are devoured brings mourning in its train:
go to the Portal of Him who *is not fed*.

هر خیالی را خیالی می‌خورد
فکر آن فکر دگر را می‌چرد

Every phantasy is devouring another phantasy:
thought feeds on another thought.

تو نتانی کز خیالی وارهی
یا بخسبی که از آن بیرون جهی

You cannot be delivered from any phantasy
or fall asleep so as to escape from it.

فکر زنبور است و آن خواب تو آب
چون شوی بیدار باز آید ذباب

Thoughts are like hornets, and your sleep is like the water:
when you awake, the hornets come back,

چند زنبور خیالی در پرد
می‌کشد این سو و آن سو می‌برد

And many hornet-like phantasies fly in
and draw you this way and take you that way.

کمترین آکلان است این خیال
و آن دگرها را شناسد ذو الجلال

This phantasy is the least of the devourers:
the Almighty knows the others.

هین گریز از جوق آکال غلیظ
سوی او که گفت ماییمات حفیظ

Listen; flee from the troop of huge devourers
towards Him who has said, 'We are your protector';

یا به سوی آن که او آن حفظ یافت
گر نتانی سوی آن حافظ شتافت

Or towards one who has gained that protection,
if you cannot hasten towards the Protector.

دست را مسپار جز در دست پیر
حق شده‌ست آن دست او را دستگیر

Do not surrender your hand save to the hand of the Pir;
God has become the aider of his hand.

پیر عقلت کودکی خو کرده است
از جوار نفس کاندر پرده است

The Pir, your intellect, has become childish
from being a neighbour to the carnal soul which is in the veil.

عقل کامل را قرین کن با خرد
تا که باز آید خرد ز آن خوی بد

Associate the perfect intelligence with your understanding,
in order that your understanding may return from that evil disposition.

چون که دست خود به دست او نهی
پس ز دست آکلان بیرون جهی

When you lay your hand in his,
then you will escape from the hand of the devourers,

دست تو از اهلِ آن بیعت شود
که یَدُ اللّهِ فَوْقَ أَیْدِیهِمْ بود

And your hand will become one of the Covenanters
above whose hands is the Hand of Allah.

چون بدادی دست خود در دست پیر
پیر حکمت که علیم است و خطیر

When you have put your hand in the hand of the Pir,
the Pir of wisdom who is knowing and eminent,

کاو نبی وقت خویش است ای مرید
تا از او نور نبی آید پدید

Who is the prophet of his own time, O disciple,
so that the Light of the Prophet is manifested by him,

در حدیبیه شدی حاضر بدین
و آن صحابه‌ی بیعتی را هم قرین

By this means you have been present at Hudaybiya
and have been associated with the Companions who took the Covenant.

پس زده یار مبشر آمدی
همچو زر ده دهی خالص شدی

Therefore you have become one of the ten Friends to whom
the glad tidings were given, and have been made pure like sterling gold.

تا معیت راست آید ز انکه مرد
با کسی جفت است کاو را دوست کرد

To the end that communion may be made perfect;
for a man is united with that one whom he has made his friend.

این جهان و آن جهان با او بود
وین حدیث احمد خوش خو بود

He is with him in this world and in that world;
and this is the Hadíth of sweet-natured Ahmad,

گفت المرء مع محبوبه
لا یفك القلب من مطلوبه

Said ‘A man is with him whom he loves’:
the heart is not severed from its object of desire.

هر کجا دام است و دانه کم نشین
رو زبون گیرا زبون گیران ببین

Do not sit in any place where there is a trap and bait:
O you who regard others as weak, go, consider those who regard as weak.

ای زبون‌گیر زبونان این بدان
دست هم بالای دست است ای جوان

O you who regard the weak as weak, know this,
there is a hand above your hand, O youth.

تو زبونی و زبون‌گیر ای عجب
هم تو صید و صید گیر اندر طلب

You are weak and you regard others as weak. Oh, wonderful!
You are at once the prey and the pursuing hunter.

بین ایدی خلفهم سدا مباش
که نبینی خصم را و آن خصم فاش

Be not *before and behind them a barrier*,
so that you cannot see the enemy, though the enemy is manifest.

حرص صیادی ز صیدی مغفل است
دلبریی می‌کند او بی‌دل است

The greed of hunting makes oblivious of being a prey:
he tries to win hearts he has lost his own.

تو کم از مرغی مباش اندر نشید
بین ایدی خلف عصفوری بدید

Be not you inferior to a bird in seeking:
a sparrow sees *before and behind.*

چون به نزد دانه آید پیش و پس
چند گرداند سر و رو آن نفس

When it approaches the grain, at that moment it turns its head
and face several times to front and rear,

کای عجب پیش و پسم صیاد هست
تا کشم از بیم او زین لقمه دست

Oh, I wonder whether there is a fowler in front of me or behind,
so that for fear of him I should abstain from this food.’

تو ببین پس قصه‌ی فجار را
پیش بنگر مرگ یار و جار را

Do you see behind the story of the wicked;
see before the death of friend and neighbour,

کاو هلاکت دادشان بی‌آلتی
او قرین تست در هر حالتی

Whom He destroyed without any instrument:
He is close to you in every circumstance.

حق شکنجه کرد و گر زو دست نیست
پس بدان بی‌دست حق داور کنی است

God inflicted torment, and there is no mace or hand:
know, then, that God is one who deals justice without hands.

آن که می‌گفتی اگر حق هست کو
در شکنجه‌ی او مقر می‌شد که هو

He who was saying, ‘If God exists, where is He?’
was confessing on the rack that it is He.

آن که می‌گفت این بعید است و عجیب
اشك می‌راند و همی‌گفت ای قریب

He who was saying, ‘This is far-fetched and marvellous’
was shedding tears and crying, ‘O You who are near!’

چون فرار از دام واجب دیده است
دام تو خود بر پرت چسبیده است

Since he has deemed it necessary to flee from the trap,
the trap for you is in fact stuck fast to your feathers.

بر کنم من میخ این منحوس دام
از پی کامی نباشم تلخ کام

I will tear out the pin of this ill-fated trap:
I will not suffer bitter grief for the sake of a desire.

در خور عقل تو گفتم این جواب
فهم کن وز جستجو رو بر متاب

I have given you this answer suitable to your understanding:
apprehend and do not avert your face from seeking.

بگسل این حبلی که حرص است و حسد
یاد کن فی جیدها حبل مسد

Snap this cord, which is greed and envy:
remember on her neck a cord of palm-fibres.”

سبب کشتن خلیل علیه السلام زاغ را که آن اشارت به قمع کدام صفت بود از صفات مذمومه‌ی مهلکه در مرید

The reason why Khalíl, on whom be peace, killed the crow, indicating the subjugation of certain blameworthy and pernicious qualities in the disciple.

این سخن را نیست پایان و فراغ
ای خلیل حق چرا کشتی تو زاغ

There is no end and completion to this discourse.
O Friend of God, why didst you kill the crow?

بهر فرمان حکمت فرمان چه بود
اندکی ز اسرار آن باید نمود

Because of the command. What was the wisdom of the command?
A small part of the mysteries thereof must be shown.

کاغ کاغ و نعره‌ی زاغ سیاه
دایما باشد به دنیا عمر خواه

The cawing and noisy cry of the black crow
is ever asking for life in this world.

همچو ابلیس از خدای پاك فرد
تا قیامت عمر تن درخواست کرد

Like Iblís, it besought the holy and incomparable God
for bodily life till the Resurrection.

گفت انظرنی الی یوم الجزا
کاشکی گفتی که تبنا ربنا

He said, “*Grant me a respite till the Day of Retribution*.”
Would that he had said, “We repent, O our Lord.”

عمر بی‌توبه همه جان کندن است
مرگ حاضر غایب از حق بودن است

Life without repentance is all agony of spirit:
to be absent from God is present death.

عمر و مرگ این هر دو با حق خوش بود
بی‌خدا آب حیات آتش بود

Life and death—both these are sweet with God:
without God the Water of Life is fire.

آن هم از تاثیر لعنت بود کاو
در چنان حضرت همی‌شد عمر جو

Moreover, it was from the effect of the curse
that in such a Presence he was requesting life.

از خدا غیر خدا را خواستن
ظن افزونی است و کلی کاستن

To crave of God anything other than God
is the supposition of gain, and it is entire loss;

خاصه عمری غرق در بیگانگی
در حضور شیر روبه شانگی

Especially a life sunk in estrangement
is to behave like a fox in the presence of the lion,

عمر بیشم ده که تا پس‌تر روم
مهلم افزون کن که تا کمتر شوم

“Give me longer life that I may go farther back;
grant me more time that I may become less.”

تا که لعنت را نشانه او بود
بد کسی باشد که لعنت‌جو بود

That he is a mark for the curse:
evil is that one who seeks to be accursed.

عمر خوش در قرب جان پروردن است
عمر زاغ از بهر سرگین خوردن است

The goodly life is to nourish the spirit in nearness;
the crow’s life is for the sake of eating shit.

عمر بیشم ده که تا گه می‌خورم
دایم اینم ده که بس بد گوهرم

"Give me more life that I may be ever eating shit:
give me this always, for I am very evil-natured."

گر نه گه خوارست آن گنده دهان
گویدی کز خوی زاغم وارهان

Were it not that that foul-mouthed one is a shit-eater,
he would say, "Deliver me from the nature of the crow!"

مناجات

Prayer.

ی مبدل کرده خاکی را به زر
خاك دیگر را بکرده بو البشر

O You who have transmuted one clod of earth into gold,
and another clod into the Father of mankind,

کار تو تبدیل اعیان و عطا
کار من سهو است و نسیان و خطا

Your work is the transmutation of essences and munificence;
my work is mistake and forgetfulness and error.

سهو و نسیان را مبدل کن به علم
من همه خلمم مرا کن صبر و حلم

Transmute mistake and forgetfulness into knowledge:
I am all choler, make me patience and forbearance.

ای که خاك شوره را تو نان کنی
وی که نان مرده را تو جان کنی

O You who make nitrous earth to be bread,
and O You who make dead bread to be life,

ای که جان خیره را رهبر کنی
وی که بی‌ره را تو پیغمبر کنی

O You who make the distracted soul to be a Guide,
and O You who make the wayless wanderer to be a Prophet,

می‌کنی جزو زمین را آسمان
می‌فزایی در زمین از اختران

You make a piece of earth to be heaven;
You give increase in the earth from the stars.

هر که سازد زین جهان آب حیات
زوترش از دیگران آید ممات

Whosoever makes the Water of Life to consist of this world,
death comes to him sooner than to the others.

دیده‌ی دل کاو به گردون بنگریست
دید کاینجا هر دمی میناگری است

The eye of the heart that contemplated the firmament
perceived that here is a continual alchemy.

قلب اعیان است و اکسیری محیط
ائتلاف خرقه‌ی تن بی‌مخیط

The harmonious cohesion of the patched garment, the body, without being stitched, is the transmutation of essences and an all-embracing elixir.

تو از آن روزی که در هست آمدی
آتشی یا باد یا خاکی بدی

From the day when you came into existence,
you were fire or air or earth.

گر بر آن حالت ترا بودی بقا
کی رسیدی مر ترا این ارتقا

If you had remained in that condition,
how should this height have been reached by you?

از مبدل هستی اول نماند
هستی بهتر به جای آن نشاند

The Transmuter did not leave you in your first existence:
He established a better existence in the place of that;

همچنین تا صد هزاران هستها
بعد یکدیگر دوم به ز ابتدا

And so on till a hundred thousand states of existence,
one after the other, the second better than the beginning.

از مبدل بین وسایط را بمان
کز وسایط دور گردی ز اصل آن

Regard from the Transmuter; leave the intermediaries,
for by the intermediaries you will become far from their Origin.

واسطه هر جا فزون شد وصل جست
واسطه‌ی کم ذوق وصل افزون‌تر است

Wherever the intermediaries increase, union is removed:
the intermediaries are less; the delight of union is greater.

795 از سبب دانی شود کم حیرتت
حیرت تو ره دهد در حضرتت

By knowing the intermediaries your bewilderment is diminished:
your bewilderment gives you admission to the Presence.

این بقاها از فناها یافتی
از فنایش رو چرا بر تافتی

You have gained these lives from deaths:
why have you averted your face from dying in Him?

ز آن فناها چه زیان بودت که تا
بر بقا چسبیده‌ای ای نافقا

What did you lose from those deaths
that you have clung to life, O rat?

چون دوم از اولینت بهتر است
پس فنا جو و مبدل را پرست

Since your second is better than your first,
therefore seek to die, and worship the Transmuter.

صد هزاران حشر دیدی ای عنود
تا کنون هر لحظه از بدو وجود

O contumacious man, you have experienced a hundred thousand resurrections
at every moment from the beginning of your existence until now:

800 از جمادی بی‌خبر سوی نما
و ز نما سوی حیات و ابتلا

From inanimateness unconsciously towards plant life,
and from vegetation towards life and tribulation;

باز سوی عقل و تمییزات خوش
باز سوی خارج این پنج و شش

Again, towards reason and goodly discernments;
again, towards outside of these five senses and six directions.

تا لب بحر این نشان پایهاست
پس نشان پا درون بحر لاست

These footprints extend as far as the shore of the Ocean;
then the footprints disappear in the Ocean;

ز انکه منزلهای خشکی ز احتیاط
هست دهها و وطنها و رباط

Because, from precaution, the resting-places on the dry land
are villages and dwellings and caravanserays,

باز منزلهای دریا در وقوف
وقت موج و حبس بی‌عرصه و سقوف

On the contrary the resting-places of the Ocean, when its billows swell,
have no floor or roof during stay and detention.

805 نیست پیدا آن مراحل را سنام
نیست پیدا آن مراحل را سنام

These stages have no visible beacon:
these resting-places have neither sign nor name.

هست صد چندان میان منزلین
آن طرف که از نما تا روح عین

Between every two resting-places Yonder there is a hundred times as much
as from the vegetal state to the Essential Spirit.

در فناها این بقا را دیده‌ای
بر بقای جسم چون چفسیده‌ای

You have seen this life in deaths:
how, are you attached to the life of the body?

هین بده ای زاغ این جان باز باش
پیش تبدیل خدا جان‌باز باش

Come, O crow, give up this soul! Be a falcon;
be self-sacrificing in the presence of the Divine transmutation.

تازه می‌گیر و کهن را می‌سپار
که هر امسالت فزون است از سه پار

Take the new and surrender the old,
for every "this year" of yours is superior to three "last years."

810 گر نباشی نخل وار ایثار کن
کهنه بر کهنه نه و انبار کن

If you will not be lavish like the date-palm,
pile old rags on old rags and make a heap,

کهنه و گندیده و پوسیده را
تحفه می‌بر بهر هر نادیده را

And offer the stinking and rotten old rags
to every blind man.

آن که نو دید او خریدار تو نیست
صید حق است او گرفتار تو نیست

He that has seen the new is not your customer:
he is God's prey; he is not your captive.

هر کجا باشند جوق مرغ کور
بر تو جمع آیند ای سیلاب شور

Wherever is a flock of blind birds, they will gather around you,
O brackish flood-water,

تا فزاید کوری از شورابها
ز انکه آب شور افزاید عمی

That blindness may be increased by brackish waters;
for brackish water increases blindness.

اهل دنیا ز آن سبب اعمی دلند
شارب شورابه‌ی آب و گلند

Hence the worldly are blind of heart:
they are drinkers of the brackish water of clay.

شور می‌ده کور می‌خر در جهان
چون نداری آب حیوان در نهان

Continue to give brackish water and buy the blind in the world,
since you have not the Water of Life within you.

با چنین حالت بقا خواهی و یاد
همچو زنگی در سیه رویی تو شاد

In such a state you would happily live and be remembered:
in blackness of face, like a Negro, you are rejoicing.

در سیاهی زنگ از آن آسوده است
کو ز زاد و اصل زنگی بوده است

The Negro in blackness is pleased,
for he has been a negro by birth and nature;

آن که روزی شاهد و خوش رو بود
گر سیه گردد تدارك جو بود

He that for a day is beloved and beautiful,
if he become black, will seek to repair.

مرغ پرنده چو ماند در زمین
باشد اندر غصه و درد و حنین

When the bird that can fly remains on the earth,
it is in anguish and grief and lamentation;

مرغ خانه بر زمین خوش می‌رود
دانه چین و شاد و شاطر می‌دود

The domestic fowl walks complacently on the earth:
it runs about picking grain and happy and bold,

ز انکه او از اصل بی‌پرواز بود
و آن دگر پرنده و پرواز بود

Because by nature it was without flight,
while the other was a flier and open-winged.

قال النَّبیّ علیه السلام ارحموا ثلاثا عزیز قوم ذل و غنی قوم افتقر و عالما یلعب به الجهال

The Prophet, on whom be peace, said, "Pity three (classes of men): the mighty man of a people who is abased, and the rich man of a people who is impoverished, and a learned man whom the ignorant make sport of."

گفت پیغمبر که رحم آرید بر
جان من کان غنیا فافتقر

The Prophet said, "Take pity on the soul of him
who was rich and then became poor,

و الذي كان عزيزا فاحتقر
او صفيا عالما بين المضر

And on him who was mighty and became despised,
or on one virtuous and learned amongst the Mudar."

گفت پیغمبر که با این سه گروه
رحم آرید ار ز سنگید و ز کوه

The Prophet said, "Show pity to these three classes,
if you are of rock and mountain:

آن که او بعد از رئیسی خوار شد
و آن توانگر هم که بی‌دینار شد

Him who was made lowly after having been a chief,
and the rich man, too, who became impecunious,

و آن سوم آن عالمی کاندر جهان
مبتلا گردد میان ابلهان

And, thirdly, the learned man who in this world
becomes afflicted the foolish;

ز انکه از عزت به خواری آمدن
همچو قطع عضو باشد از بدن

For to come from high to low estate
is like the amputation of a limb from the body."

عضو گردد مرده کز تن وابرید
نو بریده جنبد اما نی مدید

The limb that is cut off from the body becomes dead:
newly cut off, it moves, but not for long.

هر که از جام أَ لَسْتُ او خورد پار
هستش امسال آفت رنج و خمار

He who drank of the cup of *Alast* last year,
this year he suffers the pain and headache,

و انکه چون سگ ز اصل کهدانی بود
کی مر او را حرص سلطانی بود

While he who, like a dog, is by nature attached to the kennel —
how should he have the desire for sovereignty?

توبه او جوید که کردست او گناه
آه او گوید که گم کردست راه

He that has sinned seeks to repent;
he that has lost the way cries "Alas!"

قصه‌ی محبوس شدن آن آهو بچه در آخور خران و طعنه‌ی آن خران بر آن غریب گاه به جنگ و گاه به تسخر و مبتلا گشتن او به کاه خشك که غذای او نیست، و این صفت بنده‌ی خاص خداست میان اهل دنیا و اهل هوا و شهوت که الاسلام بدا غریبا و سیعود غریبا فطوبی للغرباء صدق رسول الله (ص)

Story of the young gazelle being confined in the donkey-stable, and how the donkey assailed the stranger, now with hostility and now with mockery, and how it was afflicted by dry straw which is not its food. And this is a description of the chosen servant of God amongst human beings and those addicted to passion and sensuality; for "Islam strange appeared, and will become strange again, and blessed are the strangers." The Messenger of Allah spoke the truth.

آهویی را کرد صیادی شکار
اندر آخور کردش آن بی‌زینهار

A hunter captured a gazelle:
the merciless man put it into a stable.

آخوری را پر ز گاوان و خران
حبس آهو کرد چون استمگران

Like oppressors, he made a stable full of cows and donkeys
the prison of the gazelle.

آهو از وحشت به هر سو می‌گریخت
او به پیش آن خران شب کاه ریخت

The gazelle, wild with terror, was fleeing in every direction:
at night he poured straw before the donkeys.

از مجاعت و اشتها هر گاو و خر
کاه را می‌خورد خوشتر از شکر

By hunger and appetite, every cow and donkey
was devouring the straw, sweeter than sugar.

گاه آهو می‌رمید از سو به سو
گه ز دود و گرد که می‌تافت رو

Now the gazelle would run in fright from side to side,
now it would turn its face away from the smoke and dust of the straw.

هر که را با ضد خود بگذاشتند
آن عقوبت را چو مرگ انگاشتند

Whosoever is left with his opposite,
they have deemed that punishment as death,

تا سلیمان گفت کان هدهد اگر
عجز را عذری نگوید معتبر

So that Solomon said, "Unless the hoopoe
makes a respectable excuse for his absence,

بکشمش یا خود دهم او را عذاب
یك عذاب سخت بیرون از حساب

I will kill him or inflict upon him a torment,
a torment severe beyond calculation."

هان کدام است آن عذاب ای معتمد
در قفس بودن بغیر جنس خود

Listen, what is that torment, O trusted?
To be in a cage without your same kind.

زین بدن اندر عذابی ای بشر
مرغ روحت بسته با جنسی دگر

O Man, you art in torment on account of this body:
the bird, your spirit, is imprisoned with one of another kind.

روح باز است و طبایع زاغها
دارد از زاغان و جغدان داغها

The spirit is a falcon, and the properties are crows:
it has painful brands from the crows and owls.

او بمانده در میانشان زار زار
همچو بو بکری به شهر سبزوار

It remains amongst them in sore misery,
like an Abu Bakr in the city of Sabzawár.

حکایت محمد خوارزمشاه که شهر سبزوار که همه رافضی باشند به جنگ بگرفت، امان جان خواستند، گفت آن گه امان دهم که از این شهر پیش من به هدیه ابو بکر نامی بیارید

Story of Muhammad Khwárizmsháh who took by war the city of Sabzawár, where all are Ráfizís (extreme Shí'ites). They begged him to spare their lives, he said, "I will grant security as soon as you produce from this city a man named Abu Bakr and present him to me."

شد محمد الپ الغ خوارزمشاه
در قتال سبزوار پر پناه

Muhammad Alp Ulugh Khwárizmsháh
marched to battle against Sabzawár, full of refuge.

تنگشان آورد لشکرهای او
اسپهش افتاد در قتل عدو

His troops reduced them to straits;
his army fell to killing the foe.

سجده آوردند پیشش کالامان
حلقه‌مان در گوش کن وابخش جان

They prostrated themselves before him, crying, "Mercy!
Make us your thralls, spare our lives!

هر خراج و صلتی که بایدت
آن ز ما هر موسمی افزایدت

Whatever you require of tribute or presents
will come to you from us with increase at every fixed time.

جان ما آن تو است ای شیر خو
پیش ما چندی امانت باش گو

Our lives are your, O lion-natured:
let them be on deposit with us for a while."

گفت نرهانید از من جان خویش
تا نیاریدم ابو بکری به پیش

He replied, "You will not save your lives from me
unless you bring an Abu Bakr into my presence.

تا مرا بو بکر نام از شهرتان
هدیه نارید ای رمیده امتان

Unless you bring to me as a gift from your city
one whose name is Abu Bakr, O people who have fled,

بدروم تان همچو کشت ای قوم دون
نه خراج استانم و نه هم فسون

I will mow you down like corn, O vile folk:
I will accept neither tribute nor blandishments."

بس جوال زر کشیدندش به راه
کز چنین شهری ابو بکری مخواه

They offered him many sacks of gold, saying,
“Do not demand an Abu Bakr from a city like this.

کی بود بو بکر اندر سبزوار
یا کلوخ خشك اندر جویبار

How should there be an Abu Bakr in Sabzawár,
or a dry sod in the river?”

رو بتابید از زر و گفت ای مغان
تا نیاریدم ابو بکر ارمغان

He averted his face from the gold and said,
“O Magians, unless you bring me an Abu Bakr as an offering,

هیچ سودی نیست کودك نیستم
تا به زر و سیم حیران بیستم

It is of no avail. I am not a child
that I should stand dumbfounded by gold and silver.”

تا نیاری سجده نرهی ای زبون
گر بپیمایی تو مسجد را به کون

Unless you prostrate yourself, you will not escape, O wretch,
if you traverse the mosque on your séant.

منهیان انگیختند از چپ و راست
کاندر این ویرانه بو بکری کجاست

They dispatched emissaries,
where in this desolate place an Abu Bakr was.

بعد سه روز و سه شب که شتافتند
یك ابو بکری نزاری یافتند

After three days and three nights, during which they made haste,
they found an emaciated Abu Bakr.

رهگذر بود و بمانده از مرض
در یکی گوشه‌ی خرابه پر حرض

He was a wayfarer and, on account of sickness,
had remained in the corner of a ruin, in utter exhaustion.

خفته بود او در یکی کنجی خراب
چون بدیدندش بگفتندش شتاب

He was lying in a ruined nook.
When they espied him, they said to him hurriedly,

خیز که سلطان ترا طالب شده‌ست
کز تو خواهد شهر ما از قتل رست

“Arise! The Sultan has demanded you:
by you our city will be saved from slaughter.”

گفت اگر پایم بدی یا مقدمی
خود به راه خود به مقصد رفتمی

He replied, “If I had the foot or any arrival,
I myself would have gone by my own road to my destination.

اندر این دشمن‌کده کی ماندمی
سوی شهر دوستان می‌راندمی

How should I have remained in this abode of my enemies?
I would have pushed on towards the city of my friends.”

تخته‌ی مرده کشان بفراشتند
بر کتف بو بکر را برداشتند

They raised the corpse-bearers’ board
and lifted our Abu Bakr.

سوی خوارزمشاه حمالان کشان
می‌کشیدندش که تا بیند نشان

The carriers were taking him along to Khwárizmsháh,
that he might behold the token.

سبزوار است این جهان و مرد حق
اندر اینجا ضایع است و ممتحق

Sabzawár is this world, and in this place
the man of God is wasted and good for-nothing.

هست خوارمشاه یزدان جلیل
دل همی‌خواهد از این قوم رذیل

Khwárizmsháh is God Almighty:
He demands from this wicked folk the heart.

گفت لا ینظر الی تصویرکم
فابتغوا ذا القلب فی تدبیرکم

The Prophet said, “He does not regard your form:
therefore in your devising seek you the owner of the Heart.”

من ز صاحب دل کنم در تو نظر
نی به نقش سجده و ایثار زر

“I regard you through the owner of the Heart,
not because of the marks of prostration and the giving away of gold.”

تو دل خود را چو دل پنداشتی
جستجوی اهل دل بگذاشتی

Since you have deemed your heart to be the Heart,
you have abandoned the search after those who possess the Heart—

دل که گر هفصد چو این هفت آسمان
اندر او آید شود یاوه و نهان

The Heart into which if seven hundred like these Seven Heavens
should enter, they would be lost and hidden.

این چنین دل ریزه‌ها را دل مگو
سبزوار اندر ابو بکری مجو

Do not call such fragments of heart as these “the Heart”:
do not seek an Abu Bakr in Sabzawár!

صاحب دل آینه‌ی شش رو شود
حق از او در شش جهت ناظر بود

The owner of the Heart becomes a six-faced mirror:
through him God looks upon the six directions.

هر که اندر شش جهت دارد مقر
نکندش بی‌واسطه‌ی او حق نظر

Whosoever has his dwelling-place in six directions
God doth not look upon him except through the mediation of him.

گر کند رد از برای او کند
ور قبول آرد همو باشد سند

If He reject, He does it for his sake;
and if He accept, he likewise is the authority.

بی‌از او ندهد کسی را حق نوال
شمه‌ای گفتم من از صاحب وصال

Without him God does not bestow bounty on any one.
I have told one sample of the possessor of union.

موهبت را بر کف دستش نهد
و ز کفش آن را به مرحومان دهد

He lays His gift on the palm of his hand, and from his palm
dispenses it to those who are the objects of His mercy.

با کفش دریای کل را اتصال
هست بی‌چون و چگونه و بر کمال

The unity of the Universal Sea with his palm
is unqualified and unconditional and perfect.

اتصالی که نگنجد در کلام
گفتنش تکلیف باشد و السلام

A unity that is not containable in words—
to speak of it was a vain task, so farewell.

صد جوال زر بیاری ای غنی
حق بگوید دل بیار ای منحنی

O rich man, you bring a hundred sacks of gold,
God will say, “Bring the Heart, O you that are bent.

گر ز تو راضی است دل من راضی‌ام
ور ز تو معرض بود اعراضی‌ام

If the Heart is pleased with you, I am pleased;
and if it be averse to you, I am averse.

ننگرم در تو در آن دل بنگرم
تحفه او را آر ای جان بر درم

I do not regard you, I regard that Heart:
bring it, O soul, as a gift to My door!

با تو او چون است هستم من چنان
زیر پای مادران باشد جنان

According as it is in relation to you, so am I:
Paradise is under the feet of mothers.”

مادر و بابا و اصل خلق اوست
ای خنك آن کس که داند دل ز پوست

It is the mother and father and origin of the creatures:
oh, blest is that one who knows the Heart from the skin.

تو بگویی نك دل آوردم به تو
گویدت پر است از این دلها قتو

You will say, “Lo, I have brought You a heart”:
He will say to you, “Qutú is full of these hearts.

آن دلی آور که قطب عالم اوست
جان جان جان جان آدم اوست

Bring the Heart that is the *Qutb* of the world
and the soul of the soul of the soul of the soul of Adam.”

از برای آن دل پر نور و بر
هست آن سلطان دلها منتظر

The Sultan of hearts is waiting expectantly
for that Heart full of light and goodness.

تو بگردی روزها در سبزوار
آن چنان دل را نیابی ز اعتبار

You may wander days in Sabzawár;
you will not find a Heart like that by careful observation.

پس دل پژمرده‌ی پوسیده جان
بر سر تخته نهی آن سو کشان

Then you will lay upon a bier the corrupt heart,
whose soul is rotten, to carry Yonder,

که دل آوردم ترا ای شهریار
به از این دل نبود اندر سبزوار

And say, “I bring You a heart, O King:
there is no better heart than this in Sabzawár.”

گویدت این گورخانه است ای جری
که دل مرده بدین جا آوری

He will answer you, saying, “O audacious man,
is this a graveyard that you should bring a dead heart here?

رو بیاور آن دلی کاو شاه خوست
که امان سبزوار کون از اوست

Go, bring the Heart that is kingly,
from which is the security of the Sabzawár of existence.”

گویی آن دل زین جهان پنهان بود
ز انکه ظلمت با ضیا ضدان بود

You may say that that Heart is hidden from this world,
because darkness and light are opposites.

دشمنی آن دل از روز أَ لَسْتُ
سبزوار طبع را میراثی است

From the Day of *Alast* there is a hereditary enmity of that Heart
to the Sabzawár of the carnal nature;

ز انکه او باز است و دنیا شهر زاغ
دیدن ناجنس بر ناجنس داغ

For it is a falcon, while this world is the city of the crow: the sight of one
who is uncongenial inflicts pain upon him who is not his congener;

ور کند نرمی نفاقی می‌کند
ز استمالت ارتفاقی می‌کند

And if he behaves with mildness, he is acting hypocritically:
he is seeking an advantage for himself by conciliating.

می‌کند آری نه از بهر نیاز
تا که ناصح کم کند نصح دراز

He assents, not on account of sincere feeling,
in order that the admonisher may curtail his long admonition;

ز انکه این زاغ خس مردار جو
صد هزاران مکر دارد تو بتو

For the vile carrion-seeking crow
has a hundred thousand manifold tricks.

گر پذیرند آن نفاقش را رهید
شد نفاقش عین صدق مستفید

If they accept his hypocrisy, he is saved: his hypocrisy becomes identical
with the sincerity of him who benefits by instruction,

ز انکه آن صاحب دل با کر و فر
هست در بازار ما معیوب خر

Because the august owner of the Heart
is a buyer of damaged goods in our bazaar.

صاحب دل جو اگر بی‌جان نه‌ای
جنس دل شو گر ضد سلطان نه‌ای

Seek the owner of the Heart, if you are not soulless: become a congener
of the Heart, if you are not an adversary of the Sultan.

آن که زرق او خوش آید مر ترا
آن ولی تست نه خاص خدا

That one whose hypocrisy pleases you, he is *your* saint,
not the elect of God.

هر که او بر خو و بر طبع تو زیست
پیش طبع تو ولی است و نبی است

Whosoever lives in accordance with your disposition and nature
seems to your nature to be a saint and a prophet.

رو هوا بگذار تا بویت شود
و آن مشام خوش عبر جویت شود

Go, renounce sensuality in order that the scent may be yours
and that the sweet ambergris-seeking organ of smell may be yours.

از هوارانی دماغت فاسد است
مشك و عنبر پیش مغزت کاسد است

Your nose is corrupted by sensual indulgence:
to your sense of smell musk and ambergris are unsalable.

حد ندارد این سخن و آهوی ما
می‌گریزد اندر آخور جا به جا

This discourse has no bound,
and our gazelle is running to and fro in flight in the stable.

بقیه‌ی قصه‌ی آهو و آخور خران

The remainder of the Story of the gazelle in the donkey-stable.

روزها آن آهوی خوش ناف نر
در شکنجه بود در اصطبل خر

During days the sweet-navelled male gazelle
was in torment in the donkey-stable,

مضطرب در نزع چون ماهی ز خشك
در یکی حقه معذب پشك و مشك

Like a fish wriggling in the death-agony from dry ground,
dung and musk tortured in the same box.

یك خرش گفتی که ها این بو الوحوش
طبع شاهان دارد و میران خموش

One donkey would say to his neighbour,
“Ha! This wild fellow has the nature of kings and princes. Hush!”

و آن دگر تسخر زدی کز جر و مد
گوهر آورده‌ست کی ارزان دهد

And the other would mock, saying,
“By ebb and flow he has gained a pearl: how should he sell cheaply?”

و آن خری گفتی که با این نازکی
بر سریر شاه شو گو متکی

And another donkey would say,
“With this fastidiousness, let him recline on the imperial throne!”

آن خری شد تخمه‌ی وز خوردن بماند
پس به رسم دعوت آهو را بخواند

A certain donkey became ill with indigestion and was unable to eat;
therefore he gave the gazelle a formal invitation.

سر چنین کرد او که نه رو ای فلان
اشتهایم نیست هستم ناتوان

He shook his head, “Nay, Begone, O such-and such:
I have no appetite, I am unwell.”

گفت می‌دانم که نازی می‌کنی
یا ز ناموس احترازی می‌کنی

He replied, “I know that you are showing disdain,
or holding aloof in regard for your reputation.”

گفت او با خود که آن طعمه‌ی تو است
که از آن اجزای تو زنده و نو است

He said to himself, “That is your food,
whereby your limbs are revived and renewed.

من الیف مرغزاری بوده‌ام
در زلال و روضه‌ها آسوده‌ام

I have been familiar with a pasture;
I have reposed amongst clear water and meadows.

گر قضا انداخت ما را در عذاب
کی رود آن خو و طبع مستطاب

If Destiny has cast me into torment,
how should that goodly disposition and nature depart?

گر گدا گشتم گدا رو کی شوم
ور لباسم کهنه گردد من نوم

If I have become a beggar, how should I have the face of a beggar?
And if my raiment becomes old, I am new.

سنبل و لاله و سپر غم نیز هم
با هزاران ناز و نفرت خورده‌ام

I have eaten hyacinth and anemone and sweet basil too
with a thousand disdains and disgusts.”

گفت آری لاف می‌زن لاف لاف
در غریبی بس توان گفتن گزاف

He said, “Yes; boast and boast and boast away!
In a strange country one can utter many an idle brag.”

گفت نافم خود گواهی می‌دهد
منتی بر عود و عنبر می‌نهد

He replied, “Truly my musk gland bears witness:
it confers a favour on aloes-wood and ambergris.

لیك آن را كه شنود صاحب مشام
بر خر سرگین پرست آن شد حرام

But who will listen to that? He that has the sense of smell.
It is taboo for the donkey addicted to dung.

خر گمیز خر ببوید بر طریق
مشك چون عرضه كنم با این فریق

The donkey smells donkey's urine on the road:
how should I offer musk to this class?"

بهر این گفت آن رسول مستجیب
رمز الاسلام فی الدنیا غریب

Hence the Prophet, responsive, spoke, the parable,
"Islam is a stranger in this world,"

ز انكه خویشانش هم از وی می‌رمند
گر چه با ذاتش ملایك هم دمند

Because even his (the true Moslem's) kinsfolk are fleeing from him,
though the angels are in harmony with his essence.

صورتش را جنس می‌بینند انام
لیك از وی می‌نیابند آن مشام

The people deem his form homogeneous,
but they do not perceive in him that fragrance.

همچو شیری در میان نقش گاو
دور می‌بینش ولی او را مكاو

Like a lion in the shape of a cow:
behold him from afar but do not investigate him!

ور بكاوی ترك گاو تن بگو
كه بدرد گاو را آن شیر خو

And if you investigate, take leave of the cow, the body;
for that lion natured one will tear the cow to pieces.

طبع گاوی از سرت بیرون كند
خوی حیوانی ز حیوان بر كند

He will expel the bovine nature from your head;
he will uproot animality from the animal.

گاو باشی شیر گردی نزد او
گر تو با گاوی خوشی شیری مجو

You are a cow, you will become a lion near him;
if you are glad to be a cow, do not seek to be a lion.

تفسیر إِنِّي أَرى سَبْعَ بَقَراتٍ سِمانٍ يَأْكُلُهُنَّ سَبْعٌ عِجافٌ، آن گاوان لاغر را خدا به صفت شیران گرسنه آفریده بود تا آن هفت گاو فربه را به اشتها می‌خوردند، اگر چه آن خیالات صور گاوان در آینه‌ی خواب بنمودند تو معنی نگر

Commentary on "Truly I saw seven fat cows which seven lean cows devoured." God had created those lean cows with the qualities of hungry lions, to the end that they might devour the seven fat ones with avidity. Although the forms of those cows were shown as phantoms in the mirror of dream, do you regard the reality!

آن عزیز مصر می‌دیدی به خواب
چون كه چشم غیب را شد فتح باب

The Lord of Egypt saw in dream,
when the door of his inward eye was opened,

هفت گاو فربه بس پروری
خوردشان آن هفت گاو لاغری

Seven fat cows, exceedingly well-nourished:
the seven lean cows devoured them.

در درون شیران بدند آن لاغران
ور نه گاوان را نبودندی خوران

The lean ones were lions within;
else they would not have been devouring the cows.

پس بشر آمد به صورت مرد كار
لیك در وی شیر پنهان مرد خوار

The man of works, then, is human in appearance,
but in him is concealed a man-eating lion.

مرد را خوش واخورد فردش كند
صاف گردد دردش ار دردش كند

He heartily devours the man and makes him single:
his dregs become pure if he inflicts pain upon him.

ز آن یکی درد او ز جملهٔ دردها
وارهد پا بر نهد او بر سها

By that one pain he is delivered from all dregs:
he sets his foot upon Suha.

چند گویی همچو زاغ پر نحوس
ای خلیل از بهر چه کشتی خروس

How long will you speak like the ill-omened crow?
"O Khalíl, wherefore didst you kill the cock?"

گفت فرمان حکمت فرمان بگو
تا مسبح گردم آن را مو به مو

He replied, "The command." "Tell the wisdom of the command,
that I may glorify that punctiliously.

بیان آن که کشتن خلیل علیه السلام خروس را اشارت به قمع و قهر کدام صفت بود از صفات مذمومات مهلکات در باطن مرید

Explaining that the killing of the cock by Abraham, on whom be peace, signifies the subdual and subjugation of certain blameworthy and pernicious qualities in the heart of the disciple.

شهوتی است او و بس شهوت پرست
ز آن شراب زهرناك ژاژ مست

He is lustful and much addicted to lust,
intoxicated by that poisonous insipid wine.

گر نه بهر نسل بودی ای وصی
آدم از ننگش بکردی خود خصی

Had not lust been for the sake of procreation, O executor,
Adam for shame of it would have made himself a eunuch.

گفت ابلیس لعین دادار را
دام زفتی خواهم این اشکار را

The accursed Iblís said to the Dispenser of justice,
"I want a powerful snare for this prey."

زر و سیم و گلهٔ اسبش نمود
که بدین تانی خلایق را ربود

He showed to him gold and silver and herds of horses, saying,
"By means of this you can seduce mankind."

گفت شاباش و ترش آویخت لنج
شد ترنجیده و ترش همچون ترنج

He cried "Bravo!" but let his lip drop sourly:
he became wrinkled and sour like a lemon.

پس در و گوهر ز معدنهای خوش
کرد آن پس مانده را حق پیش کش

Then God offered to that fallen-one gold and jewels from His goodly mines,

گیر این دام دگر را ای لعین
گفت زین افزون ده ای نعم المعین

Saying, "Take this other snare, O accursed one."
He replied, "Give more than this, O most excellent Helper."

چرب و شیرین و شرابات ثمین
دادش و بس جامهٔ ابریشمین

He gave him oily and sweet and costly sherbets
and many silken robes.

گفت یا رب بیش از این خواهم مدد
تا ببندمشان بحبل من مسد

He said, "O Lord, I want more assistance than this,
to bind them with *a cord of palm-fibre*.

تا که مستانت که نر و پر دلند
مردوار آن بندها را بگسلند

In order that Your devotees, who are fierce and courageous,
may manfully burst those bonds,

تا بدین دام و رسنهای هوا
مرد تو گردد ز نامردان جدا

And that by means of this snare and cords of sensuality
Your man may be separated from the unmanly,

دام دیگر خواهم ای سلطان تخت
دام مرد انداز و حیلت ساز سخت

I want another snare, O Sovereign of the throne—
a mighty cunning snare that will lay men low."

خمر و چنگ آورد پیش او نهاد
نیم خنده زد بدان شد نیم شاد

He brought and placed before him wine and harp:
thereat he smiled faintly and was moderately pleased.

سوی اضلال ازل پیغام کرد
که بر آر از قعر بحر فتنه گرد

He sent a message to the eternal Foreordainment of perdition, saying,
“Raise dust from the bottom of the sea of temptation.

نی یکی از بندگانت موسی است
پرده‌ها در بحر او از گرد بست

Is not Moses one of Your servants?
He tied veils of dust on the sea.

آب از هر سو عنان را وا کشید
از تگ دریا غباری بر جهید

The water retreated on every side:
from the bottom of the sea a dust shot up.”

چون که خوبی زنان با او نمود
که ز عقل و صبر مردان می‌فزود

When He showed unto him the beauty of women that was prevailing
over the reason and self-restraint of men,

پس زد انگشتك به رقص اندر فتاد
که بده زوتر رسیدم در مراد

Then he snapped his fingers and began to dance, crying,
“Give me as quickly as possible: I have attained my desire.”

چون بدید آن چشمهای پر خمار
که کند عقل و خرد را بی‌قرار

When he saw those languorous eyes
which make the reason and understanding unquiet,

و آن صفای عارض آن دلبران
که بسوزد چون سپند این دل بر آن

And the loveliness of that fascinating cheek
on which this heart burns like rue-seed,

رو و خال و ابرو و لب چون عقیق
گوییا حق تافت از پرده‌ی رقیق

Face and mole and eyebrow and lip like cornelian,
it was as though God shone forth through a subtle veil.

دید او آن غنج و بر جست او سبك
چون تجلی حق از پرده‌ی تنك

He deemed that coquetry and light springing gait
to be like the revelation of Divine glory through a thin veil.

تفسیر خَلَقْنَا الْإِنْسانَ فِي أَحْسَنِ تَقْوِيمٍ ثُمَّ رَدَدْناهُ أَسْفَلَ سافِلِينَو تفسير وَ مَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ

Commentary on “We created Man in the best proportion, then We reduced him to the lowest of the low”; and on “And to whomsoever We grant long life, We cause him to relapse in constitution.”

آدم حسن و ملك ساجد شده
همچو آدم باز معزول آمده

The beauty personified in Adam, to whom the angels bow down,
is afterwards deposed, like Adam.

گفت آوه بعد هستی نیستی
گفت جرمت این که افزون زیستی

It cries, “Alas, after existence non-existence!”
He says, “Your crime is this, that you have lived too long.”

جبرئیلش می‌کشاند موکشان
که برو زین خلد و از جوق خوشان

Gabriel, dragging it by the hair, leads it away, saying,
“Leave this Paradise and the company of the fair ones.”

گفت بعد از عز این اذلال چیست
گفت آن داد است و اینت داوری است

It says, “What is this abasement after exaltation?”
He replies, “That is a gift, and this is judgement on you.”

جبرئیلا سجده می‌کردی به جان
چون کنون می‌رانیم تو از جنان

“O Gabriel, you bowed down with your soul:
why are you now driving me from Paradise?

حله می‌پرد ز من در امتحان
همچو برگ از نخل در فصل خزان

My robes are flying from me in tribulation,
like leaves from the date-palm in the season of autumn."

آن رخی که تاب او بد ماه‌وار
شد به پیری همچو پشت سوسمار

The countenance whose splendour was moon-like
becomes with old age like the back of the Libyan lizard;

و آن سرو فرق گش شعشع شده
وقت پیری ناخوش و اصلع شده

And the fair head and crown that once were radiant
become ugly and bald at the time of old;

و آن قد صف در نازان چون سنان
گشته در پیری دو تا همچون کمان

And the tall proud figure, piercing the ranks like a spear-point,
in old age is bent double like a bow.

رنگ لاله گشته رنگ زعفران
زور شیرش گشته چون زهره‌ی زنان

The colour of red anemone becomes the colour of saffron;
his lion-like strength becomes as the courage of women.

آن که مردی در بغل کردی به فن
می‌بگیرندش بغل وقت شدن

He that used to grip a man in his arms by skill,
they take hold of his arms at the time of departure.

این خود آثار غم و پژمردگی است
هر یکی زینها رسول مردگی است

Truly these are marks of pain and decay:
every one of them is a messenger of death.

تفسیر أَسْفَلَ سافِلِينَ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

Commentary on "The lowest of the low, except those who have believed and wrought good works; for they shall have a reward that is not cut off."

لیك گر باشد طبیبش نور حق
نیست از پیری و تب نقصان و دق

But if his physician be the Light of God,
there is no loss or crushing blow from old age and fever.

سستی او هست چون سستی مست
کاندر آن سستیش رشك رستم است

His weakness is like the weakness of the intoxicated,
for in his weakness he is the envy of a Rustam.

گر بمیرد استخوانش غرق ذوق
ذره ذره‌ش در شعاع نور شوق

If he dies, his bones are drowned in savour;
every mote of him is in the beams of the light of love-desire.

وان که آنش نیست باغ بی‌ثمر
که خزانش می‌کند زیر و زبر

And he who has not that is an orchard without fruit,
which the autumn brings to ruin.

گل نماند خارها ماند سیاه
زرد و بی‌مغز آمده چون تل کاه

The roses remain not; the black thorns remain:
it becomes pale and spineless like a heap of straw.

تا چه زلت کرد آن باغ ای خدا
که از او این حله‌ها گردد جدا

O God, I wonder what fault did that orchard commit,
that these robes should be stripped from it.

خویشتن را دید و دید خویشتن
زهر قتال است هین ای ممتحن

"It paid regard to itself, and self-regard is a deadly poison.
Beware, O you who are put to the trial!"

شاهدی کز عشق او عالم گریست
عالمش می‌راند از خود جرم چیست

The minion for love of whom the world wept—
the world is repulsing him from itself: what is crime?

جرم آن که زیور عاریه بست
کرد دعوی کاین حلل ملك من است

"The crime is that he put on a borrowed adornment
and pretended that these robes were his own property.

واستانیم آن که تا داند یقین
خرمن آن ماست خوبان دانه چین

We take them back, in order that he may know for sure
that the stack is Ours and the fair ones are gleaners;

تا بداند کان حلل عاریه بود
پرتوی بود آن ز خورشید وجود

That he may know that those robes were a loan:
it was a ray from the Sun of Being."

آن جمال و قدرت و فضل و هنر
ز آفتاب حسن کرد این سو سفر

That beauty and power and virtue and knowledge
have journeyed here from the Sun of Excellence.

باز می‌گردند چون استارها
نور آن خورشید زین دیوارها

They, the light of that Sun, turn back again,
like the stars, from these walls.

پرتو خورشید شد وا جایگاه
ماند هر دیوار تاریك و سیاه

The Sunbeam has gone home;
every wall is left dark and black.

آن که کرد او در رخ خوبانت دنگ
نور خورشید است از شیشه‌ی سه رنگ

That which made you amazed at the faces of the fair
is the Light of the Sun from the three-coloured glass.

شیشه‌های رنگ رنگ آن نور را
می‌نمایند این چنین رنگین به ما

The glasses of diverse hue cause that Light
to seem coloured like this to us.

چون نماند شیشه‌های رنگ رنگ
نور بی‌رنگت کند آن گاه دنگ

When the many-coloured glasses are no more,
then the colourless Light makes you amazed.

خوی کن بی‌شیشه دیدن نور را
تا چو شیشه بشکند نبود عمی

Make it your habit to behold the Light without the glass,
in order that when the glass is shattered there may not be blindness.

قانعی با دانش آموخته
در چراغ غیر چشم افروخته

You are content with knowledge learned:
you have lit your eye at another's lamp.

او چراغ خویش برباید که تا
تو بدانی مستعیری نی فتا

He takes away his lamp,
that you may know you are a borrower, not a giver.

گر تو کردی شکر و سعی مجتهد
غم مخور که صد چنان بازت دهد

If you have rendered thanks and made the utmost exertion,
be not grieved, for He will give a hundred such in return;

ور نکردی شکر اکنون خون‌گری
که شده ست آن حسن از کافر بری

But if you have not rendered thanks, weep blood now,
for that excellence has become quit of the ungrateful.

أمة الكفران أَضَلَّ أعمالهم
أمة الايمان أَصْلَحَ بالهم

He causes the works of the unbelieving people *to be lost*;
He makes the state of the believing people *to prosper*.

گم شد از بی‌شکر خوبی و هنر
که دگر هرگز نبیند ز آن اثر

From the ungrateful man excellence and knowledge disappear,
so that never again does he see a trace of them.

خویشی و بی‌خویشی و شکر و وداد
رفت ز آن سان که نیاردشان به یاد

Affinity and non-affinity and gratitude and affection
vanish in such wise that he cannot remember them;

که أَضَلَّ أَعْمالَهُمْ ای کافران
جستن کام است از هر کامران

For, O ingrates, *He causes their works to be lost* are the flight of object
of desire from everyone who has obtained his desire,

جز ز اهل شکر و اصحاب وفا
که مر ایشان راست دولت در قفا

Excepting the thankful and faithful
who are attended by fortune.

دولت رفته کجا قوت دهد
دولت آینده خاصیت دهد

How should the past fortune bestow strength?
It is the future fortune that bestows a special virtue.

قرض ده زین دولت اندر اقرضوا
تا که صد دولت ببینی پیش رو

In "*Lend*," make a loan from this fortune,
that you may see a hundred fortunes before your face.

اندکی زین شرب کم کن بهر خویش
تا که حوض کوثری یابی به پیش

Diminish a little for your own sake this drinking,
that you may find in front the basin of Kawthar.

جرعه بر خاك وفا آن کس که ریخت
کی تواند صید دولت زو گریخت

He who poured a draught on the earth of faithfulness,
how should the prey, fortune, be able to flee from him?

خوش کند دلشان که أَصْلَحَ بالهم
رد من بعد النوی انزالهم

He gladdens their hearts, for *He makes their state to prosper*:
He restores their entertainment after they have perished.

ای اجل وی ترك غارت ساز ده
هر چه بردی زین شکوران باز ده

"O Death, O Turcoman who plunders the village,
give back whatever you have taken from these thankful ones."

وا دهد ایشان بنپذیرند آن
ز انکه منعم گشته‌اند از رخت جان

He gives it back; they will not receive it,
for they have been endowed with the goods of spiritual life.

صوفییم و خرقه‌ها انداختیم
باز نستانیم چون درباختیم

"We are Sufis and have cast off our mantles:
we will not take back after we have gambled away.

ا عوض دیدیم آن گه چون عوض
رفت از ما حاجت و حرص و غرض

We have seen the recompense from God—how can there be a worldly
recompense then? Want and desire and object are gone from us.

ز آب شور و مهلکی بیرون شدیم
بر رحیق و چشمه‌ی کوثر زدیم

We have emerged from a briny and destroying water,
we have attained to the pure wine and the fountain of Kawthar.

آن چه کردی ای جهان با دیگران
بی‌وفایی و فن و ناز گران

O World, that which you have shown unto others—
faithlessness and deceit and grievous pride—

بر سرت ریزیم ما بهر جزا
که شهیدیم آمده اندر غزا

We pour on your head in repayment,
for we are martyrs come to war."

تا بدانی که خدای پاك را
بندگان هستند پر حمله و مری

In order that you may know that the Holy God
has servants impetuous and combative,

سبلت تزویر دنیا بر کنند
خیمه را بر باروی نصرت زنند

Tear out the moustache of worldly hypocrisy
and pitch their tents on the rampart of aid.

این شهیدان باز نو غازی شدند
وین اسیران باز بر نصرت زدند

These martyrs have become warriors anew,
and these captives have gained the victory once more;

سر بر آوردند باز از نیستی
که ببین ما را گر اکمه نیستی

They have lifted up their heads again from non-existence, saying,
"Behold us if you are not blind from birth,"

تا بدانی در عدم خورشیدهاست
و انچه اینجا آفتاب آن جا سهاست

That you may know that in non-existence there are suns,
and that which is a sun here is a small star yonder.

در عدم هستی برادر چون بود
ضد اندر ضد چون مکنون بود

How, O brother is existence in non-existence?
How is opposite concealed in opposite?

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ بدان
که عدم آمد امید عابدان

He brings forth the living from the dead:
know that the hope of worshippers is non-existence.

مرد کارنده که انبارش تهی است
شاد و خوش نه بر امید نیستی است

The sower whose barn is empty,
is not he joyful and happy in hope of non-existence—

که بروید آن ز سوی نیستی
فهم کن گر واقف معنیستی

That crop will grow from the quarter of nonexistence?
Apprehend if you are aware of reality.

دم به دم از نیستی تو منتظر
که بیابی فهم و ذوق آرام و بر

Moment by moment you are expecting from non-existence
to gain understanding and perception and peace and good.

نیست دستوری گشاد این راز را
ور نه بغدادی کنم ابخاز را

It is not permitted to divulge this mystery;
else I should make Abkhaz into Baghdad.

پس خزانه‌ی صنع حق باشد عدم
که بر آرد زو عطاها دم به دم

Non-existence, then, is God's factory
from which He continually produces gifts.

مبدع آمد حق و مبدع آن بود
که بر آرد فرع بی‌اصل و سند

God is the Originator, and an originator
is he who produces a branch without root or support.

مثال عالم هست نیست نما و عالم نیست هست نما

Parable of the world existent that appears non-existent and the world non-existent that appears existent.

نیست را بنمود هست و محتشم
هست را بنمود بر شکل عدم

He has caused the non-existent to appear existent and magnificent;
He has caused the existent to appear in the form of non-existence.

بحر را پوشید و کف کرد آشکار
باد را پوشید و بنمودت غبار

He has concealed the Sea and made the foam visible;
He has concealed the Wind and displayed to you the dust.

چون مناره‌ی خاك پیچان در هوا
خاك از خود چون بر آید بر علا

The dust is whirling in the air, as a minaret:
how should the dust rise aloft of itself?

خاك را بینی به بالا ای علیل
باد را نی جز به تعریف دلیل

You see the dust on high, O infirm: not the Wind itself,
except through knowledge given by induction.

کف همی‌بینی روانه هر طرف
کف بی‌دریا ندارد منصرف

You see the foam moving in every direction:
without the Sea the foam has no turning-place.

کف به حس بینی و دریا از دلیل
فکر پنهان آشکارا قال و قیل

You see the foam by sense perception and the Sea by induction:
thought is hidden, speech manifest.

نفی را اثبات می‌پنداشتیم
دیده‌ی معدوم بینی داشتیم

We deemed negation to be affirmation: we had an eye that saw the nonexistent.

دیده‌ای کاندر نعاسی شد پدید
کی تواند جز خیال و نیست دید

The eye that appeared in a state of slumber,
how should it be able to see anything but phantasy and non-existence?

لاجرم سر گشته گشتیم از ضلال
چون حقیقت شد نهان پیدا خیال

Necessarily we were bewildered by error,
since Reality was hidden and Phantasy visible,

ین عدم را چون نشاند اندر نظر
چون نهان کرد آن حقیقت از بصر

Why He set up this non-existence in view
and why He caused that Reality to be hidden from sight.

آفرین ای اوستاد سحر باف
که نمودی معرضان را درد صاف

Praise, O Master-weaver of magic
who have made the dregs to seem pure to them that turn away

ساحران مهتاب پیمایند زود
پیش بازرگان و زر گیرند سود

Magicians quickly measure moonbeams
in the presence of the merchant and receive gold as profit.

سیم بربایند زین گون پیچ پیچ
سیم از کف رفته و کرباس هیچ

By artful tricks of this sort they take money,
the money is gone from his hand, there is no linen.

این جهان جادوست ما آن تاجریم
که از او مهتاب پیموده خریم

This world is a sorcerer, and we are the merchants
who buy from it the measured moonbeams.

گز کند کرباس پانصد گز شتاب
ساحرانه او ز نور ماهتاب

Magician-like, it hastily measures out by the meter
five hundred meters of linen from the light of the moonbeams,

چون ستد او سیم عمرت ای رهی
سیم شد، کرباس نی، کیسه تهی

When it takes the money, your life, O slave, the money is gone,
there is no linen, and your purse is empty.

قل اعوذت خواند باید کای احد
هین ز نفاثات افغان وز عقد

You must recite Say, *I take refuge*, crying,
"O One, come, save me from *the witches* and from knots.

می‌دمند اندر گره آن ساحرات
الغیاث المستغاث از برد و مات

These sorceresses are blowing on the knots:
help, O You whose help is besought against victory and checkmate."

لیك بر خوان از زبان فعل نیز
که زبان قول سست است ای عزیز

But invoke with the tongue of deeds also,
for the tongue of words is weak, O honourable man.

در زمانه مر ترا سه همرهند
آن یکی وافی و این دو غدرمند

In the world you have three fellow-travellers:
one is faithful and these two are treacherous.

آن یکی یاران و دیگر رخت و مال
و آن سوم وافی است و آن حسن الفعال

One is friends and the other is goods and chattels;
and the third is faithful, and that one is excellence in deeds.

مال ناید با تو بیرون از قصور
یار آید لیك آید تا به گور

Wealth will not come with you out of your palaces;
friend will come, but he will come as far as your grave.

چون ترا روز اجل آید به پیش
یار گوید از زبان حال خویش

When your day of doom comes to meet you,
your friend will say in the language appropriate to his sentiments,

تا بدین جا بیش همره نیستم
بر سر گورت زمانی بیستم

"As far as here: I accompany you no farther,
I will stand a while at your grave."

فعل تو وافی است زو کن ملتحد
که در آید با تو در قعر لحد

Your deeds are faithful: make of them your refuge,
for they will come with you into the depths of the tomb.

در تفسیر قول مصطفی علیه الصلاة و السلام لا بد من قرین یدفن معك و هو حی و تدفن معه و أنت میت، ان کان کریما اکرمك و ان کان لئیما اسلمك، و ذلك القرین عملك فاصلحه ما استطعت، صدق رسول الله (ص)

Commentary on the saying of Mustafá, on whom be peace, "You must have a familiar who is buried with you, he being alive, and with whom you are buried when you art dead; if he be generous, he will treat you generously, and if he be base, he will forsake you. That familiar is your works, so make them right as far as you are able." The Messenger of Allah spoke the truth.

پس پیمبر گفت بهر این طریق
با وفاتر از عمل نبود رفیق

Therefore the Prophet said, "For the purpose of this Way
there is no comrade more faithful than works.

گر بود نیکو ابد یارت شود
ور بود بد در لحد مارت شود

If they be good they will be your friends for ever,
and if they be evil they will be a snake in your tomb."

این عمل وین کسب در راه سداد
کی توان کرد ای پدر بی‌اوستاد

How, O father, can one do this work and earning
in the Way of righteousness without a master?

دون‌ترین کسبی که در عالم رود
هیچ بی‌ارشاد استادی بود

The meanest earning that goes on in the world,
is it ever without the guidance of a master?

اولش علم است آن گاهی عمل
تا دهد بر بعد مهلت یا اجل

Its beginning is knowledge; then action,
that it may yield fruit after a time or after death.

استعینوا فی الحرف یا ذا النهی
من کریم صالح من اهلها

Seek help in crafts, O possessor of intelligence,
from a generous and righteous craftsman.

اطلب الدر اخی وسط الصدف
و اطلب الفن من ارباب الحرف

Seek the pearl in the oyster-shell, my brother,
and seek technical skill from the craftsmen.

ان رایتم ناصحین انصفوا
بادروا التعلیم لا تستنکفوا

If you see sincere advisers, deal fairly and be eager to learn:
do not show disdain.

در دباغی گر خلق پوشید مرد
خواجگی خواجه را آن کم نکرد

If the tanner wore a threadbare garment,
that did not diminish the master's mastery;

وقت دم آهنگر ار پوشید دلق
احتشام او نشد کم پیش خلق

If the ironsmith wore a patched frock when blowing the bellows,
his reputation was not impaired in the eyes of the people.

پس لباس کبر بیرون کن ز تن
ملبس ذل پوش در آموختن

Therefore strip the raiment of pride from your body:
in learning, put on the garment of humility.

علم آموزی طریقش قولی است
حرفت آموزی طریقش فعلی است

If you wouldst learn knowledge, the way of it is oral;
if you wouldst learn a craft, the way of it is practical.

فقر خواهی آن به صحبت قایم است
نه زبانت کار می‌آید نه دست

If you desire poverty that depends on companionship:
neither your tongue nor your hand avails.

دانش آن را ستاند جان ز جان
نه ز راه دفتر و نه از زبان

Soul receives from soul knowledge,
not by way of book or from tongue.

در دل سالك اگر هست آن رموز
رمز دانی نیست سالك را هنوز

If those mysteries are in the traveller's heart,
knowledge of the mystery is not yet possessed by the traveller.

تا دلش را شرح آن سازد ضیا
پس أَلَمْ نَشْرَحْ بفرماید خدا

Until the expansion of his heart shall make it the Light:
then God says, "*Did not We expand* …?

که درون سینه شرحت داده‌ایم
شرح اندر سینه‌ات بنهاده‌ایم

For We have given you the expansion within your breast,
We have put the expansion into your breast."

و هنوز از خارج آن را طالبی
محلبی از دیگران چون حالبی

You are still seeking illumination from outside;
you are a source of milk: how are you a milking others?

چشمه‌ی شیر است در تو بی‌کنار
تو چرا می شیر جویی از تغار

There is an unlimited fountain of milk within you:
why are you seeking milk from the pail?

منفذی داری به بحر ای آبگیر
ننگ دار از آب جستن از غدیر

O lake, you have a channel to the Sea:
be ashamed to seek water from the pool;

که أَ لَمْ نَشْرَحْ نه شرحت هست باز
چون شدی تو شرح جو و کدیه ساز

For *did not We expand*…? Again, have not you the expansion?
How are you become a seeker of the expansion and a mendicant?

درنگر در شرح دل در اندرون
تا نیاید طعنه‌ی فَلا تبصرون

Contemplate the expansion of the heart within,
lest there come the reproach, *Do not you see*?

تفسیر وَ هُوَ مَعَكُمْ

Commentary on "And He is with you."

یك سبد پر نان ترا بر فرق سر
تو همی‌خواهی لب نان در بدر

There is a basket full of loaves on the crown of your head,
and you are begging a crust of bread from door to door.

در سر خود پیچ هل خیره سری
رو در دل زن چرا بر هر دری

Attend to your own head, abandon giddy-headedness;
go, knock at the door of your heart: why are you at every door?

تا به زانویی میان آب جو
غافل از خود ز این و آن تو آب جو

While you are up to the knee in the river-water, you are heedless of yourself
and art seeking water from this one and that one.

پیش آب و پس هم آب با مدد
چشمها را پیش سد و خلف سد

Water in front; and behind, too, an unfailing supply of water;
before your eyes is *a barrier* and *behind them a barrier.*

اسب زیر ران و فارس اسب جو
چیست این گفت اسب لیکن اسب کو

The horse is under the thigh, and the rider is seeking the horse.
"What is this?" he says, "A horse, but where is the horse?"

هی نه اسب است این به زیر تو پدید
گفت آری لیك خود اسبی که دید

"Eh, is not this a horse under you, plain to see?"
"Yes," says he, "but who ever saw a horse?"

مست آب و پیش روی اوست آن
اندر آب و بی‌خبر ز آب روان

He is mad with thirst for the water, and it is before his face:
he is in the water and unconscious of the running water.

چون گهر در بحر گوید بحر کو
و ان خیال چون صدف دیوار او

Like the pearl in the sea, he says, "Where is the sea?"
and that shell-like phantasy is his wall.

گفتن آن کو حجابش می‌شود
ابر تاب آفتابش می‌شود

His saying “Where?” becomes for him a screen:
it becomes for him a cloud over the radiance of the sun.

بند چشم اوست هم چشم بدش
عین رفع سد او گشته سدش

His bad eye is a bandage on his eye:
his very removing the barrier has become a barrier for him.

بند گوش او شده هم هوش او
هوش با حق دار ای مدهوش او

His consciousness has become the plug of his ear:
keep your consciousness towards God, O you who are bewildered in Him.

در تفسیر قول مصطفی علیه الصلاة و السلام من جعل الهموم هما واحدا کفاه الله سائر همومه و من تفرقت به الهموم لا یبالی الله فی ای واد اهلکه

Commentary on the saying of Mustafá, on whom be peace, “Whoever shall make his cares one care, God will relieve him of all his cares; and whoever is distracted by his cares, God will not care in what valley He destroys him.”

هوش را توزیع کردی بر جهات
می‌نیرزد تره‌ای آن ترهات

You have distributed your consciousness in directions:
those vanities are not worth a cress leaf.

1085 آب هش را می‌کشد هر بیخ خار
آب هوشت چون رسد سوی ثمار

Every thorn-root draws the water of your consciousness:
how should the water of your consciousness reach the fruit?

هین بزن آن شاخ بد را خو کنش
آب ده این شاخ خوش را نو کنش

Listen, smite that evil bough, and cut it off:
water this goodly bough, refresh it.

هر دو سبزند این زمان آخر نگر
کاین شود باطل از آن روید ثمر

Both are green at this time, look to the end
that this one will come to nothing; fruit will grow from that one.

آب باغ این را حلال آن را حرام
فرق را آخر ببینی و السلام

To this one the water in the orchard is lawful, to that one unlawful.
In the end you will see the difference, and farewell.

عدل چه بود آب ده اشجار را
ظلم چه بود آب دادن خار را

What is justice? Giving water to trees.
What is injustice? To give water to thorns.

1090 عدل وضع نعمتی در موضعش
نه به هر بیخی که باشد آب کش

Justice is bestowing a bounty in its proper place,
not on every root that will absorb water.

ظلم چه بود وضع در ناموضعی
که نباشد جز بلا را منبعی

What is injustice? To bestow in an improper place
that can only be a source of calamity.

نعمت حق را به جان و عقل ده
نه به طبع پر ز حیر پر گره

Bestow the bounty of God on the spirit and reason,
not on the nature full of disease and complications.

بار کن بیگار غم را بر تنت
بر دل و جان کم نه آن جان کندنت

Load the conflict of cares upon your body:
do not lay your anxiety upon the heart and spirit.

بر سر عیسی نهاده تنگ بار
خر سکیزه می‌زند در مرغزار

The pack is laid upon Jesus’ head;
the ass is frisking in the meadow.

1095 سرمه را در گوش کردن شرط نیست
کار دل را جستن از تن شرط نیست

It is not right to put eye salve in the ear:
it is not right to demand from the body the work of the heart.

گر دلی رو ناز کن خواری مکش
ور تنی شکر منوش و زهر چش

If you are a heart, go, scorn, do not suffer insult;
and if you are a body, do not eat sugar but taste poison.

زهر تن را نافع است و قند بد
تن همان بهتر که باشد بی‌مدد

Poison is beneficial to the body, and sugar noxious:
it is better that the body should be deprived of supplies.

هیزم دوزخ تن است و کم کنش
ور بروید هیزمی رو برکنش

The body is fuel for Hell, weaken it;
and if it produce a growth of fuel, go, destroy it.

ور نه حمال حطب باشی حطب
در دو عالم همچو جفت بو لهب

Else, O firewood, you will be a *carrier of firewood* in both worlds,
like the wife of Bu Lahab.

از حطب بشناس شاخ سدره را
گر چه هر دو سبز باشند ای فتی

Know the bough of the *Sidra* from the firewood,
though both are green, O youth.

اصل آن شاخ است هفتم آسمان
اصل این شاخ است از نار و دخان

The origin of that bough is the Seventh Heaven;
the origin of this bough is from fire and smoke.

هست مانندا به صورت پیش حس
که غلط بین است چشم و کیش حس

To sense-perception they are similar in appearance,
for the eye and habit of sense-perception is seeing falsely;

هست آن پیدا به پیش چشم دل
جهد کن سوی دل آ جهد المقل

That is manifest to the eye of the heart: exert yourself,
advance towards the heart with the exertion of one whose means are small.

ور نداری پا بجنبان خویش را
تا ببینی هر کم و هر بیش را

And if you have no foot, bestir yourself
that you may behold every less and more.

در معنی این بیت:
گر راه روی راه برت بگشایند   ور نیست شوی به هستی‌ات بگرایند

On the meaning of this verse: "If you fare on the Way, the Way will be revealed to you; and if you become nonexistent, existence will be conferred on you."

گر زلیخا بست درها هر طرف
یافت یوسف هم ز جنبش منصرف

Though Zalikha shut the doors on every side,
still Joseph gained return by bestirring himself.

باز شد قفل و در و شد ره پدید
چون توکل کرد یوسف بر جهید

Lock and door opened, and the way appeared:
when Joseph put trust in God, he escaped.

گر چه رخته نیست عالم را پدید
خیره یوسف‌وار می‌باید دوید

Though the world has no visible crevice,
one must run recklessly, like Joseph,

تا گشاید قفل و در پیدا شود
سوی بی‌جایی شما را جا شود

In order that the lock may open and the doorway become clear,
and the region of non-spatiality become your dwelling-place.

آمدی اندر جهان ای ممتحن
هیچ می‌بینی طریق آمدن

You came into the world, O afflicted one:
do you ever see the way of your coming?

تو ز جایی آمدی وز موطنی
آمدن را راه دانی هیچ نی

You came from a certain place and abode:
do you know the way of your coming? Nay.

گر ندانی تا نگویی راه نیست
زین ره بی‌راهه ما را رفتنی است

If you don’t know, beware of saying that there is no way:
by this wayless way we shall depart.

می‌روی در خواب شادان چپ و راست
هیچ دانی راه آن میدان کجاست

In dreams you wander happily to left and right:
have you any knowledge where the way is that leads to that arena?

تو ببند آن چشم و خود تسلیم کن
خویش را بینی در آن شهر کهن

Shut that eye and give yourself up:
you will find yourself in the ancient City.

چشم چون بندی که صد چشم خمار
بند چشم تست این سو از غرار

How should you shut your eye when in this direction
a hundred inebriated eyes are a bandage on your eye because of infatuation?

چار چشمی تو ز عشق مشتری
بر امید مهتری و سروری

From love of an admirer you are with four eyes
in the hope of eminence and chieftainship.

ور بخسبی مشتری بینی به خواب
جغد بد کی خواب بیند جز خراب

And if you fall asleep you see the purchaser in your dreams:
how should the ill-omened owl dream of anything but a wilderness?

مشتری خواهی به هر دم پیچ پیچ
تو چه داری که فروشی هیچ هیچ

At every moment you want a purchaser cringing:
what have you to sell? Nothing, nothing.

گر دلت را نان بدی یا چاشتی
از خریداران فراغت داشتی

If your heart had any bread or breakfast,
it would have been empty of purchasers.

قصه‌ی آن شخص که دعوی پیغامبری می‌کرد گفتندش چه خورده‌ای که گیج شده‌ای و یاوه می‌گویی گفت اگر چیزی یافتمی که خوردمی نه گیج شدمی و نه یاوه گفتمی که هر سخن نیك که با غیر اهلش گویند یاوه گفته باشند اگر چه در آن یاوه گفتن مأمورند

Story of the person who claimed to be a prophet. They said to him, “What have you eaten that you have become crazy and art talking in vain?” He replied, “If I had found anything to eat, I should not have become crazy and talked in vain”; for whenever they speak good words to people unworthy to hear them, they will have talked in vain, although they are commanded to talk thus in vain.

آن یکی می‌گفت من پیغمبرم
از همه پیغمبران فاضلترم

A certain man was saying, “I am a prophet:
I am superior to all the prophets.”

گردنش بستند و بردندش به شاه
کاین همی‌گوید رسولم از اله

They bound his neck and took him to the king, saying,
“This man says he is a prophet sent by God.”

خلق بر وی جمع چون مور و ملخ
که چه مکر است و چه تزویر و چه فخ

The people gathered round him as ants and locusts, crying,
“What deceit and imposture and trap is?

گر رسول آن است کاید از عدم
ما همه پیغمبریم و محتشم

If he that comes from non-existence is a prophet,
we all are prophets and grand.

ما از آن جا آمدیم اینجا غریب
تو چرا مخصوص باشی ای ادیب

We came hither as strangers from that place:
why should you be specially endowed, O accomplished one?”

نه شما چون طفل خفته آمدید
بی‌خبر از راه وز منزل بدید

"Did not you come like a sleeping child?
You were ignorant of the way and the destination.

از منازل خفته بگذشتید و مست
بی‌خبر از راه و از بالا و پست

You passed through the stages asleep and intoxicated,
unconscious of the way and ups and downs;

ما به بیداری روان گشتیم و خوش
از ورای پنج و شش تا پنج و شش

We set out in wakefulness and well
from beyond the five and the six to the five and six,

دیده منزلها ز اصل و از اساس
چون قلاووزان خبیر و ره شناس

Having perceived the stages from the source and foundation,
possessed of experience and knowing the way like guides."

شاه را گفتند اشکنجه‌ش بکن
تا نگوید جنس او هیچ این سخن

They said to the king, "Put him to the rack,
that a person of his sort may never speak such words."

شاه دیدش بس نزار و بس ضعیف
که به يك سیلی بمیرد آن نحیف

The king saw that he was very thin and infirm,
so that such an emaciated man would die at a single blow.

کی توان او را فشردن یا زدن
که چو شیشه گشته است او را بدن

"How is it possible to torture or beat him,
since his body has become as a glass?

لیك با او گویم از راه خوشی
که چرا داری تو لاف سرکشی

But I will speak to him kindly and say,
'Why do you boast of high estate?'

کز درشتی ناید اینجا هیچ کار
هم به نرمی سر کند از غار مار

For here harshness is of no use:
it is by gentleness that the snake puts forth its head from the hole."

مردمان را دور کرد از گرد وی
شه لطیفی بود و نرمی ورد وی

He caused the people to withdraw from around him:
the king was a gracious man, and gentleness was his way.

پس نشاندش باز پرسیدش ز جا
که کجا داری معاش و ملتجی

Then he bade him be seated, and asked him concerning his dwelling-place,
saying, "Where have you your means of livelihood and refuge?"

گفت ای شه هستم از دارُ السلام
آمده از ره در این دار الملام

He replied, "O king, I belong to the *Abode of Peace*:
I have come from the road to this Abode of Blame.

نه مرا خانه‌ست و نه يك همنشین
خانه کی کردست ماهی در زمین

I have neither home nor any companion:
when has a fish made its home on the earth?"

باز شاه از روی لاغش گفت باز
که چه خوردی و چه داری چاشت ساز

Again the king answered him, saying by way of jest, "What have you eaten
and what provision have you made for the morning meal?

اشتها داری چه خوردی بامداد
که چنین سر مستی و پر لاف و باد

Have you appetite? What did you eat at daybreak
that you are so intoxicated and boastful and blustering?"

گفت اگر نانم بدی خشك و طری
کی کنیمی دعوی پیغمبری

He replied, "If I had bread, dry or moist,
how should I lay claim to prophecy?

دعوی پیغمبری با این گروه
همچنان باشد که دل جستن ز کوه

To claim to be a prophet amongst these people
is like seeking a heart from a mountain.

کس ز کوه و سنگ عقل و دل نجست
فهم و ضبط نکته‌ی مشکل نجست

No one sought intellect and heart from mountains and rocks: none sought
understanding and apprehension of a difficult point of discourse.

هر چه گویی باز گوید که همان
می‌کند افسوس چون مستهزیان

Whatever you say, the mountain replies the same:
it makes a mockery like the scoffers.

از کجا این قوم و پیغام از کجا
از جمادی جان که را باشد رجا

What relation exists between this folk and the message?
Who can hope for life from a soulless thing?

گر تو پیغام زنی آری و زر
پیش تو بنهند جمله سیم و سر

If you bring a message concerning a woman or gold,
they will all lay before you their money and lives.

که فلان جا شاهدی می‌خواندت
عاشق آمد بر تو او می‌داندت

A sweetheart in such and such a place invites you:
she is in love with you, she knows you.'

ور تو پیغام خدا آری چو شهد
که بیا سوی خدا ای نیك عهد

But if you bring the honey-like message of God,
'Come to God, O you who have a good covenant;

از جهان مرگ سوی برگ رو
چون بقا ممکن بود فانی مشو

Go from the world of death towards the provision:
since everlastingness is possible, do not be perishing'—

قصد خون تو کنند و قصد سر
نه از برای حمیت دین و هنر

They will seek your blood and your life,
not in zeal for religion and excellence.

سبب عداوت عام و بیگانه زیستن ایشان به اولیای خدا که به حقشان می‌خوانند و به آب حیات ابدی

The reason why the vulgar are at enmity with, and live in estrangement from, the saints of God who call them unto God and the Water of Life everlasting.

بلکه از چسبیدگی بر خان و مان
تلخشان آید شنیدن این بیان

Nay, but on account of their sticking to house and goods
it is bitter to them to hear this exposition.

خرقه‌ای بر ریش خر چفسید سخت
چون که خواهی بر کنی زو لخت لخت

A rag is stuck fast upon the donkey's sore:
when you wish to tear it off, bit by bit,

جفته اندازد یقین آن خر ز درد
حبذا آن کس کز او پرهیز کرد

The donkey, because of the pain, will certainly kick:
happy the man who abstained from him!—

خاصه پنجه ریش و هر جا خرقه‌ای
بر سرش چفسیده در نم غرقه‌ای

Especially fifty sores, and a soaked rag
stuck on the top of them in every case.

خان و مان چون خرقه و این حرص ریش
حرص هر گه بیش باشد ریش بیش

House and goods are like the rag, and this greed is the sore:
the greater the greed, the greater the sore.

خان و مان جغد ویران است و بس
نشنود اوصاف بغداد و طبس

The wilderness alone is the house and goods of the owl:
he (the owl) will not listen to descriptions of Baghdad and Tabas.

گر بیاید باز سلطانی ز راه
صد خبر آرد بدین جغدان ز شاه

If a royal falcon come from the road
and bring to these owls a hundred reports of the King,

شرح دار الملك و باغستان و جو
پس بر او افسوس دارد صد عدو

A full account of the imperial city and the orchards and the rivers—
then a hundred enemies will jeer at him,

که چه باز آورد افسانه‌ی کهن
کز گزاف و لاف می‌بافد سخن

Saying, 'What has the falcon brought? An old story.
He is weaving words of vanity and idle brag.'

کهنه ایشانند و پوسیده‌ی ابد
ور نه آن دم کهنه را نو می‌کند

They are old and rotten unto everlasting;
otherwise that breath makes the old new.

مردگان کهنه را جان می‌دهد
تاج عقل و نور ایمان می‌دهد

It gives life to the old dead:
it gives the crown of reason and the light of faith.

دل مدزد از دل ربای روح بخش
که سوارت می‌کند بر پشت رخش

Do not steal your heart away from the spirit-bestowing heart-ravisher,
for he will mount you on the back of Rakhsh.

سر مدزد از سر فراز تاج ده
کاو ز پای دل گشاید صد گره

Do not steal your head away from the crown-giving one whose head is
exalted, for he will untie a hundred knots from the foot of your heart.

با که گویم در همه ده زنده کو
سوی آب زندگی پوینده کو

Whom shall I tell? Where in the village is a living one?
Where is any one that runs towards the Water of Life?

تو به یك خواری گریزانی ز عشق
تو بجز نامی چه می‌دانی ز عشق

You are fleeing from Love because of a single humiliation:
what do you know of Love except the name?

عشق را صد ناز و استکبار هست
عشق با صد ناز می‌آید به دست

Love has a hundred disdains and prides:
Love is gained by means of a hundred blandishments.

عشق چون وافی است وافی می‌خرد
در حریف بی‌وفا می‌ننگرد

Since Love is loyal, it purchases him that is loyal:
it does not look at a disloyal comrade.

چون درخت است آدمی و بیخ عهد
بیخ را تیمار می‌باید به جهد

Man resembles a tree, and the root is the covenant:
the root must be cherished with all one's might.

عهد فاسد بیخ پوسیده بود
وز ثمار و لطف ببریده بود

A corrupt covenant is a rotten root
and is cut off of fruit and grace.

شاخ و برگ نخل گر چه سبز بود
با فساد بیخ سبزی نیست سود

Although the boughs and leaves of the date-palm are green,
greenness is no benefit with corruption of the root;

ور ندارد برگ سبز و بیخ هست
عاقبت بیرون کند صد برگ دست

And if it has no green leaves, while it has a root,
at the last a hundred leaves will put forth their hands.

تو مشو غره به علمش عهد جو
علم چون قشر است و عهدش مغز او

Be not duped by his knowledge; seek the covenant:
knowledge is like a husk, and his covenant is its kernel.

در بیان آن که مرد بد کار چون متمکن شود در بد کاری و اثر دولت نیکو کاران ببیند شیطانِ شود و مانع خیر گردد از حسد همچون شیطان، که خرمنِ سوختهِ همه را خرمن سوخته خواهد أ رَأَیْتَ الَّذِي یَنْهی عَبْداً إِذا صَلَّی

Explaining that when the evil-doer becomes settled in evil-doing and sees the effect of the fortune of the doers of righteousness, he from envy becomes a devil and preventer of good, like Satan; for he whose stack is burnt desires that all should have their stacks burnt: have you seen him who forbids a servant when he performs the prayer?'

وافیان را چون ببینی کرده سود
تو چو شیطانی شوی آن جا حسو

When you see that the loyal have profited,
thereat you become envious, like a devil.

هر که را باشد مزاج و طبع سست
او نخواهد هیچ کس را تندرست

Whenever a man's temperament and constitution is feeble,
he does not wish any one to be sound in body.

گر نخواهی رشك ابلیسی بیا
از در دعوی به درگاه وفا

If you dislike the jealousy of Iblís,
come from the door of pretension to the portal of loyalty.

چون وفایت نیست باری دم مزن
که سخن دعوی است اغلب ما و من

When you have not loyalty, at least do not talk,
for words are for the most part self-assertion—'we' and 'I.'

این سخن در سینه دخل مغزهاست
در خموشی مغز جان را صد نماست

1175 These words, in the breast, are an income consisting of kernels:
in silence the spiritual kernel grows a hundredfold.

چون بیامد در زبان شد خرج مغز
خرج کم کن تا بماند مغز نغز

When it comes on to the tongue, the kernel is expended:
refrain from expending, in order that the goodly kernel may remain.

مرد کم گوینده را فکر است زفت
قشر گفتن چون فزون شد مغز رفت

The man who speaks little has strong thoughts:
when the husk, namely speech, becomes excessive, the kernel goes.

پوست افزون بود لاغر بود مغز
پوست لاغر شد چو کامل گشت و نغز

The rind is excessive, the kernel is thin:
the rind becomes thin when it becomes perfect and goodly.

بنگر این هر سه ز خامی رسته را
جوز را و لوز را و پسته را

Look at these three when they have passed beyond immaturity:
the walnut and the almond and the pistachio.

هر که او عصیان کند شیطان شود
که حسود دولت نیکان شود

1180 Whoever disobeys becomes a devil,
for he becomes envious of the fortune of the righteous.

چون که در عهد خدا کردی وفا
از کرم عهدت نگه دارد خدا

When you have acted loyally in your covenant with God,
God will graciously keep His covenant with you.

از وفای حق تو بسته دیده‌ای
اذکروا اذکرکم نشنیده‌ای

You have shut your eyes to keeping faith with God,
you have not listened to *remember Me, I will remember you*.

گوش نه أَوْفُوا بِعَهْدِي گوش دار
تا که اوف عهدکم آید ز یار

Give ear, listen to *keep My covenant,* in order that
I will keep your covenant may come from the Friend.

عهد و قرض ما چه باشد ای حزین
همچو دانه‌ی خشك کشتن در زمین

What is our covenant and loan, O sorrowful one?
like sowing a dry seed in the earth.

نه زمین را ز آن فروغ و لمتری
نه خداوند زمین را توانگری

From that neither do glory nor grandeur accrue to the earth,nor riches to the owner of the earth.

جز اشارت که از این می‌بایدم
که تو دادی اصل این را از عدم

Except an indication, as though to say,‘I need this kind, the origin of which You created from non-existence.

خوردم و دانه بیاوردم نشان
که از این نعمت به سوی ما کشان

I ate, and I bring the seed as a token,begging You to send to us such bounty.’

پس دعای خشك هل ای نیك بخت
که فشاند دانه می‌خواهد درخت

Abandon, then, the dry prayer, O fortunate one;for the tree demands the scattering of seed.

گر نداری دانه ایزد ز آن دعا
بخشدت نخلی که نعم ما سعی

If you have no seed, on account of that prayer
God will bestow on you a palm-tree, saying, ‘How well did he labour!’

همچو مریم درد بودش دانه نی
سبز کرد آن نخل را صاحب فنی

Like Mary: she had pain, but no seed:
an artful One made green that palm-tree.

ز انکه وافی بود آن خاتون راد
بی‌مرادش داد یزدان صد مراد

Because that noble Lady was loyal, God gave unto her
a hundred desires without desire on her part.

آن جماعت را که وافی بوده‌اند
بر همه اصنافشان افزوده‌اند

The company who have been loyal
are given superiority over all sorts.

گشت دریاها مسخرشان و کوه
چار عنصر نیز بنده‌ی آن گروه

Seas and mountains are made subject to them;
the four elements also are the slaves of that class.

این خود اکرامی است از بهر نشان
تا ببینند اهل انکار آن عیان

This is only a favour for a sign,
to the end that the disbelievers may see it plainly.

آن کرامتهای پنهانشان که آن
در نیاید در حواس و در بیان

Those hidden graces of theirs,
which come not into the senses or into description—

کار آن دارد خود آن باشد ابد
دایما نه منقطع نه مسترد

Those are the matter: those are enduring forever;
they are neither cut off nor reclaimed.

مناجات

Prayer.

ای دهنده‌ی قوت و تمکین و ثبات
خلق را زین بی‌ثباتی ده نجات

O Giver of nourishment, steadfastness and stability,
give Your creatures deliverance from this instability.

اندر آن کاری که ثابت بودنی است
قایمی ده نفس را که منثنی است

Grant unto the soul—for it is bent—
to stand upright in the work wherein it ought to be stable.

صبرشان بخش و کفه‌ی میزان گران
وارهانشان از فن صورتگران

Bestow patience upon them and heavy balance-scales:
deliver them from the guile of impostors;

وز حسودی بازشان خر ای کریم
تا نباشند از حسد دیو رجیم

And redeem them from envy, O Gracious One,
lest from envy they be devils accursed.

در نعیم فانی مال و جسد
چون همی‌سوزند عامه از حسد

How do the vulgar burn with envy
for the fleeting happiness of riches and the body!

پادشاهان بین که لشکر می‌کشند
از حسد خویشان خود را می‌کشند

Behold the kings, how they lead armies (to battle)
and slay their own kinsmen because of envy.

عاشقان لعبتان پر قذر
کرده قصد خون و جان همدگر

The lovers of filthy dolls
have sought each other's blood and life.

ویس و رامین خسرو و شیرین بخوان
که چه کردند از حسد آن ابلهان

Read *Wís and Rámín* and *Khusraw and Shírín*:
what those fools did because of envy.

که فنا شد عاشق و معشوق نیز
هم نه چیزند و هواشان هم نه چیز

That the lover perished and the beloved too:
they are naught and their passion also is naught.

پاك الهی که عدم بر هم زند
مر عدم را بر عدم عاشق کند

Holy is the god who brings non-existence into collision with itself
and makes non-existence to be in love with non-existence.

در دل نه دل حسدها سر کند
نیست را هست این چنین مضطر کند

Envies arise in the heart that is no heart:
thus does Being subject not being to compulsion.

این زنانی کز همه مشفق‌ترند
از حسد دو ضره خود را می‌خورند

These women, who are kinder than all two fellow-wives
devour each other from envy,

تا که مردانی که خود سنگین دل‌اند
از حسد تا در کدامین منزل‌اند

So that you may discern how envious are the men
who indeed are stony-hearted.

گر نکردی شرع افسونی لطیف
بر دریدی هر کسی جسم حریف

If the Law had not exercised a gracious spell,
everyone would have torn the body of his rival to pieces.

شرع بهر دفع شر رایی زند
دیو را در شیشه‌ی حجت کند

The Law makes a plan for repelling evil:
it puts the demon into the bottle of proof—

از گواه و از یمین و از نکول
تا به شیشه در رود دیو فضول

Witness and oath and shrinking—
till the insolent demon goes into the bottle.

مثل میزانی که خشنودی دو ضد
جمع می‌آید یقین در هزل و جد

Like the balance whereby the two adversaries
are surely united in contentment, in jest or earnest.

شرع چون کیل و ترازو دان یقین
که بدو خصمان رهند از جنگ و کین

Know for sure that the Law is like the measure and scales
by means of which the litigants are saved from wrangling and enmity.

گر ترازو نبود آن خصم از جدال
کی رهد از وهم حیف و احتیال

If there is no pair of scales, how shall the litigant escape from disputing
when he suspects fraud and deceit?

پس در این مردار زشت بی‌وفا
این همه رشك است و خصم است و جفا

Then, there is all this jealousy and litigation and injustice
in respect of this foul faithless carcass,

پس در آن اقبال و دولت چون بود
چون شود جنی و انسی در حسد

How, then, must it be when genies and men become envious
in respect of that fortune and felicity?

آن شیاطین خود حسود کهنه‌اند
یك زمان از ره زنی خالی نه‌اند

Truly those devils are envious of old:
never for a moment do they cease from waylaying;

و آن بنی آدم که عصیان کشته‌اند
از حسودی نیز شیطان گشته‌اند

And the sons of Adam who have sown disobedience—
they too have become devils from enviousness.

از نبی بر خوان که شیطانان انس
گشته‌اند از مسخ حق با دیو جنس

Read in the *Qur'an* how by Divine transformation
the devils of mankind have become homogeneous with the Devil.

دیو چون عاجز شود در افتتان
استعانت جوید او زین انسیان

When the Devil fails to tempt,
he seeks aid from these human.

که شما یارید با ما یاریی
جانب مایید جانب داریی

Saying, 'you are my friends: perform an act of friendship towards me;
you are on my side: an act of partiality.'

گر کسی را ره زنند اندر جهان
هر دو گون شیطان بر آید شادمان

If they waylay anyone in the world,
both kinds of devils come off rejoicing;

ور کسی جان برد و شد در دین بلند
نوحه می‌دارند آن دو رشك‌مند

And if anyone has saved his soul and become eminent in religion,
those two jealous keep up lamentation.

هر دو می‌خایند دندان حسد
بر کسی که داد ادیب او را خرد

Both gnash their teeth in envy at any one
upon whom the Teacher has bestowed wisdom."

پرسیدن پادشاه از آن مدعی نبوت که آن که رسول راستین باشد و ثابت شود با او چه باشد که کسی را بخشد یا به صحبت و خدمت او چه بخشش یابند غیر نصیحت که به زبان می‌گوید

How the king asked the man who claimed to be a prophet, saying, "The person who is a true Messenger and becomes established—what has he to give to any one, or what gifts will people obtain by consorting with him and serving him, except the counsel which he utters with his tongue?"

شاه پرسیدش که باری وحی چیست
یا چه حاصل دارد آن کس کاو نبی است

The king questioned him, saying, "After all, what is inspiration,
or what has he got who is a prophet?"

گفت خود آن چیست کش حاصل نشد
یا چه دولت ماند کاو واصل نشد

He replied, "What is there indeed that he has not got,
or what fortune is left whereunto he has not attained?

گیرم این وحی نبی گنجور نیست
هم کم از وحی دل زنبور نیست

I will suppose that this prophetic inspiration is not a treasurer;
still, it is not inferior to the inspiration in the heart of the bee.

چونك اوحی الرب الی النحل آمده‌ست
خانه‌ی وحیش پر از حلوا شده‌ست

Since *God has inspired the bee* have come,
the dwelling-place of its inspiration has been filled with sweets.

او به نور وحی حق عز و جل
کرد عالم را پر از شمع و عسل

Through the light of the inspiration of God the Almighty and Glorious,
it filled the world with wax and honey.

این که کرمناست و بالا می‌رود
وحیش از زنبور کمتر کی بو

This one who is *We have honoured* and is ever going upward—
how should his inspiration be inferior to the bee?"

نه تو اعطیناك کوثر خوانده‌ای
پس چرا خشکی و تشنه مانده‌ای

Have not you read *We have given you Kawthar*?
Why, then, are you dry and why have you remained thirsty?

یا مگر فرعونی و کوثر چو نیل
بر تو خون گشته است و ناخوش ای علیل

Or perchance you are Pharaoh, and for you Kawthar, like the Nile,
has turned to blood and impure, O sick man.

توبه کن بیزار شو از هر عدو
کاو ندارد آب کوثر در کدو

Repent; renounce every enemy
who has not the water of Kawthar in his cup.

هر که را دیدی ز کوثر سرخ رو
او محمد خوست با او گیر خو

Whomsoever you see flushed by Kawthar,
he has the nature of Mohammed: consort with him,

تا احب لله آیی در حساب
کز درخت احمدی با اوست سیب

That at the Reckoning you may become love for God's sake;
for with him are apples from the tree of Ahmad.

هر که را دیدی ز کوثر خشك لب
دشمنش می‌دار همچون مرگ و تب

Whomever you see with lips unmoistened by Kawthar,
always deem him an enemy like death and fever,

گر چه بابای تو است و مام تو
کاو حقیقت هست خون آشام تو

Though it is your father or your mother;
for in truth he is a drinker of your blood.

از خلیل حق بیاموز این سیر
که شد او بیزار اول از پدر

Learn these ways of acting from the Friend of God,
who first renounced his father,

تا که ابغض لله آیی پیش حق
تا نگیرد بر تو رشك عشق دق

That in the presence of God you may become hate for God's sake,
lest the jealousy of Love take offence at you.

تا نخوانی لا و الا الله را
درنیابی منهج این راه را

Until you recite "*There is not any god*" and "*except Allah*,"
you will not find the plain track of this Way.

داستان آن عاشق که با معشوق خود بر می‌شمرد خدمتها و وفاهای خود را و شبهای دراز تَتَجافی جُنُوبُهُمْ عَنِ الْمَضاجِعِ‌را و بی‌نوایی و جگر تشنگی روزهای دراز را و می‌گفت که من جز این خدمت نمی‌دانم اگر خدمت دیگر هست مرا ارشاد کن که هر چه فرمایی منقادم اگر در آتش رفتن است چون خلیل علیه السلام و اگر در دهان نهنگ دریا فتادن است چون یونس علیه السلام و اگر هفتاد بار کشته شدن است چون جرجیس علیه السلام و اگر از گریه نابینا شدن است چون شعیب علیه السلام و وفا و جان بازی انبیا را علیه السلام شمار نیست، و جواب گفتن معشوق او را

Story of the lover who was recounting to his beloved his acts of service and loyalty and the long nights their sides heave up from their beds and the long days of want and parching thirst; and he was saying, "I know not any service besides these: if there is any other service, direct me, for I submit to whatever you may command, whether to enter the fire, like Khalíl, on whom be peace, or fall into the mouth of the leviathan of the sea, like Jonah, on whom be peace, or be killed seventy times, like Jirjís, on whom be peace, or be made blind by weeping, like Shu'ayb, on whom be peace; and the loyalty and self-sacrifice of the prophets cannot be reckoned"; and how the beloved answered him.

آن یکی عاشق به پیش یار خود
می‌شمرد از خدمت و از کار خود

A certain lover in the presence of his beloved
was recounting his services and works,

کز برای تو چنین کردم چنان
تیرها خوردم درین رزم و سنان

Saying, "For your sake I did such and such,
in this war I suffered arrows and spears.

مال رفت و زور رفت و نام رفت
بر من از عشقت بسی ناکام رفت

Wealth is gone and strength is gone and fame is gone:
on account of my love for you many a misfortune has befallen me.

هیچ صبحم خفته یا خندان نیافت
هیچ شامم با سر و سامان نیافت

No dawn found me asleep or laughing;
no eve found me with capital and means."

آن چه او نوشیده بود از تلخ و درد
او به تفصیلش یکایك می‌شمرد

What he had tasted of bitters and dregs
he was recounting to her in detail, point by point,

نه از برای منتی بل می‌نمود
بر درستی محبت صد شهود

Not for the sake of reproach; nay,
he was displaying a hundred testimonies of the trueness of his love.

عاقلان را یك اشارت بس بود
عاشقان را تشنگی ز آن کی رود

For men of reason a single indication is enough,
how should the thirst of lovers be removed thereby?

می‌کند تکرار گفتن بی‌ملال
کی ز اشارت بس کند حوت از زلال

He ceaselessly repeats his tale:
how should a fish be satisfied with indication from the limpid water?

صد سخن می‌گفت ز آن درد کهن
در شکایت که نگفتم یك سخن

He, from that ancient grief, was speaking a hundred words in complaint,
saying, "I have not spoken a word."

آتشی بودش نمی‌دانست چیست
لیك چون شمع از تف آن می‌گریست

There was a fire in him: he did not know what it was,
but on account of its heat he was weeping like a candle.

گفت معشوق این همه کردی و لیك
گوش بگشا پهن و اندر یاب نیك

The beloved said, "You have done all this,
yet open your ear wide and apprehend well;

کانچه اصل اصل عشق است و ولاست
آن نکردی این چه کردی فرعهاست

For you have not done what is the root of the root of love and fealty:
this that you have done is the branches."

گفتش آن عاشق بگو کان اصل چیست
گفت اصلش مردن است و نیستی است

The lover said to her, "Tell me, what is that root?"
She said, "The root thereof is to die and be naught.

تو همه کردی نمردی زنده‌ای
هین بمیر ار یار جان با زنده‌ای

You have done all, you have not died, you are living.
Listen; die, if you are a self-sacrificing friend!"

هم در آن دم شد دراز و جان بداد
همچو گل در باخت سر خندان و شاد

Instantly he laid himself at full length and gave up the ghost:
like the rose, he played away his head, laughing and rejoicing.

ماند آن خنده بر او وقف ابد
همچو جان و عقل عارف بی‌کبد

That laughter remained with him as an endowment unto everlasting,
like the untroubled spirit and reason of the gnostic.

نور مه آلوده کی گردد ابد
گر زند آن نور بر هر نیك و بد

How should the light of the moon ever become defiled,
though its light strikes on everything good and evil?

او ز جمله پاك وا گردد به ماه
همچو نور عقل و جان سوی اله

Pure of all it returns to the moon, even as the light of the spirit and reason unto God.

وصف پاکی وقف بر نور مه است
تابشش گر بر نجاسات ره است

The quality of purity is an endowment on the light of the moon,
though its radiance is on the defilements of the way.

ز ان نجاسات ره و آلودگی
نور را حاصل نگردد بد رگی

Malignity does not accrue to the light of the moon
from those defilements of the way or from pollution.

ارْجِعِي بشنود نور آفتاب
سوی اصل خویش باز آمد شتاب

The light of the sun heard *Return,*
and came back in haste to its source.

نه ز گلخنها بر او ننگی بماند
نه ز گلشنها بر او رنگی بماند

No disgrace remained with it from the ash pits,
no colour remained with it from the rose-gardens.

نور دیده و نور دیده باز گشت
ماند در سودای او صحرا و دشت

The light of the eye and the seer of the light returned:
the desert and plain were left in passionate desire thereof.

یکی پرسید از عالمی عارفی که اگر در نماز کسی بگرید به آواز و آه کند و نوحه کند نمازش باطل شود جواب گفت که نام آن آب دیده است تا آن گرینده چه دیده است، اگر شوق خدا دیده است و می‌گرید یا پشیمانی گناهی نمازش تباه نشود بلکه کمال گیرد که لا صلاة الا بحضور القلب، و اگر او رنجوری تن یا فراق فرزند دیده است نمازش تباه شود که اصل نماز ترك تن است و ترك فرزند ابراهیم‌وار که فرزند را قربان می‌کرد از بهر تکمیل نماز و تن را به آتش نمرود می‌سپرد، و امر آمد مصطفی را صلی الله علیه و آله بدین خصال که وَ اتَّبَعَ مِلَّةَ إِبْراهِیمَو قَدْ کانَتْ لَکُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْراهِیمَ

A certain man asked a mystic theologian, "If any one weeps loudly during the ritual prayer and moan and lament, is his prayer rendered void?" He replied, "The name of those is 'water of the eye': consider what that weeper has seen: if he has seen longing for God or repentance for a sin and weeps, his prayer is not spoilt; nay, it attains perfection, for 'there is no prayer without presence of the heart'; but if he has seen bodily sickness or the loss of a son, his prayer is spoilt, for the foundation of prayer is the abandonment of the body and the abandonment of sons, like Abraham, who was offering his son as a sacrifice in order to perfect his prayer and giving up his body to Nimrod's fire; and Mustafá, on whom be peace, was commanded to act after these manners: "follow the religion of Abraham." "Truly you have had a good example in Abraham."

آن یکی پرسید از مفتی به راز
گر کسی گرید به نوحه در نماز

1265 A certain man asked a mufti in private,
"If any one weeps lamentably during the ritual prayer,

آن نماز او عجب باطل شود
یا نمازش جایز و کامل بود

I wonder, will his prayer be rendered void,
or will his prayer be licit and perfect?"

گفت آب دیده نامش بهر چیست
بنگری تا که چه دید او و گریست

He replied, "Why is it named 'the water of the eye'?
You should consider what it saw and wept.

آب دیده تا چه دید او از نهان
تا بدان شد او ز چشمه‌ی خود روان

Consider what the water of the eye saw in secret,
so that on that account it began to flow from its spring.

آن جهان گر دیده است آن پر نیاز
رونقی یابد ز نوحه آن نماز

If the supplicant has seen yonder world,
that prayer gains a lustre from lamentation;

ور ز رنج تن بدان گریه و ز سوك
ریسمان بگسست و هم بشکست دوك

1270 But if that weeping was caused by bodily pain or by mourning,
the thread is snapped and the spindle too is broken."

مریدی در آمد به خدمت شیخ و از این شیخ پیر سن نمی‌خواهم بلکه پیر عقل و معرفت و اگر چه عیسی است علیه السلام در گهواره و یحیی است علیه السلام در مکتب کودکان، مرید شیخ را گریان دید او نیز موافقت کرد و گریست، چون فارغ شد و به در آمد مریدی دیگر که از حالِ شیخ واقف‌تر بود از سر غیرت در عقب او تیز بیرون آمد گفتش ای برادر من ترا گفته باشم الله الله تا نیندیشی و نگویی که شیخ می‌گریست و من نیز می‌گریستم که سی سال ریاضت بی‌ریا باید کرد و از عقبات و دریاهای پر نهنگ و کوههای بلند پر شیر و پلنگ می‌باید گذشت تا بدان گریه‌ی شیخ رسی یا نرسی، اگر رسی شکر زویت لی الارض گویی بسیار

A disciple came in to pay his respects to the Shaykh—and by this "Shaykh" I do not mean one old in years, but one old in understanding and knowledge, even if he is Jesus, on whom be peace, in the cradle, or Yahya, on whom be peace, in the children's school. The disciple saw the Shaykh weeping; he too acted in conformity and wept. When he had finished and gone forth, another disciple, who was more cognisant of the Shaykh's spiritual state, impelled by jealousy, went out quickly after him and said to him, "O brother, I shall have told you: for God's sake, for God's sake, beware of thinking or saying that the Shaykh wept and you wept likewise; you must practise self-discipline without hypocrisy for thirty years, and you must traverse ravines and seas full of leviathans, and lofty mountains full of lions and leopards, that you may attain to that weeping of the Shaykh or not attain. If you attain, you will often utter thanksgiving, 'The earth was gathered together for me.'"

یك مریدی اندر آمد پیش پیر
پیر اندر گریه بود و در نفیر

A disciple came into the presence of the Pír:
the Pír was in weeping and lamentation.

شیخ را چون دید گریان آن مرید
گشت گریان آب از چشمش دوید

When the disciple saw the Shaykh weeping, he began to weep:
the tears ran from his eyes.

گوشور یك بار خندد کر دو بار
چون که لاغ املا کند یاری به یار

The man possessed of an ear laughs once,
when a friend repeats a joke to a friend; the deaf man twice:

بار اول از ره تقلید و سوم
که همی‌بیند که می‌خندند قوم

The first time by way of conformity and affectation,
because he sees the company laughing

کر بخندد همچو ایشان آن زمان
بی‌خبر از حالت خندندگان

The deaf man laughs then like them,
without knowing the state of the laughers.

باز وا پرسد که خنده بر چه بود
پس دوم کرت بخندد چون شنود

Afterwards he inquires what the laughter was about,
and then, having heard, he laughs a second time.

پس مقلد نیز مانند کر است
اندر آن شادی که او را در سر است

Hence the mere imitator, too,
resembles the deaf man in respect of the joy that is in his head.

پرتو شیخ آمد و منهل ز شیخ
فیض شادی نه از مریدان بل ز شیخ

It is the Shaykh's reflection, and its source is in the Shaykh:
the overflow of joy is not from the disciples; nay, it is from the Shaykh.

چون سبد در آب و نوری بر زجاج
گر ز خود دانند آن باشد خداج

Like a basket in water or a light on glass:
if they think it from themselves, it is defect

چون جدا گردد ز جو داند عنود
کاندر او آن آب خوش از جوی بود

When it is separated from the river, that perverse one will recognise
that the sweet water within it was from the river;

آبگینه هم بداند از غروب
کان لمع بود از مه تابان خوب

The glass also will recognise, at the setting that those beams
were from the beauteous shining moon.

چون که چشمش را گشاید امر قم
پس بخندد چون سحر بار دوم

When the command “Arise!” opens his eye, then he will laugh,
like the dawn, a second time.

خنده‌ش آید هم بر آن خنده‌ی خودش
که در آن تقلید بر می‌آمدش

He will even laugh at his own laughter
which was produced in him in that imitation,

گوید از چندین ره دور و دراز
کاین حقیقت بود و این اسرار و راز

And will say, “By all these far and long ways, and thinking
that this was the Reality and that this was the Mystery and Secret,

من در آن وادی چگونه خود ز دور
شادیی می‌کردم از عمیا و شور

How in truth, in that valley,
did I rejoice from afar through blindness and confusion?

من چه می‌بستم خیال و آن چه بود
درك سستم سست نقشی می‌نمود

What was I fancying, and what was it?
My weak perception was showing a weak image.”

طفل ره را فکرت مردان کجاست
کو خیال او و کو تحقیق راست

Where is the thought of the men in relation to the child of the Way?
Where is his fancy in comparison with true realization?

فکر طفلان دایه باشد یا که شیر
یا مویز و جوز یا گریه و نفیر

The thought of children is the nurse or milk
or raisins and walnuts or weeping and crying.

آن مقلد هست چون طفل علیل
گر چه دارد بحث باریك و دلیل

The imitator is like a sick child,
although he may have subtle argumentation and proofs.

آن تعمق در دلیل و در شکیل
از بصیرت می‌کند او را گسیل

That profundity in proofs and difficult problems
is severing him from insight.

مایه‌ای کاو سرمه‌ی سر وی است
برد و در اشکال گفتن کار بست

It took away the stock, which is the eye salve of his inmost consciousness,
and applied itself to the discussion of problems.

ای مقلد از بخارا باز گرد
رو به خواری تا شوی تو شیر مرد

O imitator, turn back from Bukhara: go to self-abasement (*ba-khwárí*)
that you may become a hero,

تا بخارای دگر بینی درون
صف در آن در محفلش لا یفقهون

And that you may behold within another Bukhara,
in the assembly place where the champions *are unlearned*.

پیك اگر چه در زمین چابك تگی است
چون به دریا رفت بگسسته رگی است

Although the courier is a swift runner on land,
when he goes to sea his sinews are broken.

او حملناهم بود فی البر و بس
آن که محمول است در بحر اوست کس

He is only *We have borne them on the land*;
that one who is borne on the sea—he is somebody.

بخشش بسیار دارد شه بدو
ای شده در وهم و تصویری گرو

The King has great bounty:
run, O you who have become in pawn to an imagination and fancy.

آن مرید ساده از تقلید نیز
گریه‌ای می‌کرد وفق آن عزیز

From conformity that simple disciple, too,
was weeping in concert with the venerable;

او مقلدوار همچون مرد کر
گریه می‌دید و ز موجب بی‌خبر

Like the deaf man, he regarded the Shaykh’s weeping
in the manner of a conformist and was unaware of the cause.

چون بسی بگریست خدمت کرد و رفت
از پی‌اش آمد مرید خاص تفت

When he had wept a long while, he paid his respects and departed:
the favourite disciple came quickly after him,

گفت ای گریان چو ابر بی‌خبر
بر وفاق گریه‌ی شیخ نظر

And said, "O you who art weeping like a witless cloud
in concert with the weeping of the Shaykh of insight,

اللّٰه اللّٰه اللّٰه ای وافی مرید
گر چه در تقلید هستی مستفید

For God's sake, for God's sake, for God's sake, O loyal disciple,
although in conformity you are seeking profit,

تا نگویی دیدم آن شه می‌گریست
من چو او بگریستم کان منکری است

Take heed not to say, 'I saw that king weeping, and I wept like him';
for that is denial."

گریه پر جهل و پر تقلید و ظن
نیست همچون گریه‌ی آن موتمن

A weeping full of ignorance and conformity and opinion
is not like the weeping of that trusted one.

تو قیاس گریه بر گریه مساز
هست زین گریه بدان راه دراز

Do not judge weeping by the analogy of another weeping:
it is a long way from this weeping to that weeping.

هست آن از بعد سی ساله جهاد
عقل آن جا هیچ نتواند فتاد

That weeping is after thirty years warfare:
the intellect can never get there.

هست ز آن سوی خرد صد مرحله
عقل را واقف مدان ز آن قافله

Beyond reason there are a hundred stages:
deem not the intellect to be acquainted with that caravan.

گریه‌ی او نه از غم است و نی فرح
روح داند گریه‌ی عین الملح

His weeping is neither from sorrow nor from joy:
the spirit knows the weeping of the fountain of beauties.

گریه‌ی او خنده‌ی او آن سری است
ز انچه وهم عقل باشد آن بری است

His weeping, his laughter— both are of Yonder
and transcend all that the intellect may conceive.

آب دیده‌ی او چو دیده‌ی او بود
دیده‌ی نادیده دیده کی شود

His tears are like his eye:
how should the sightless eye become a eye?

آن چه او بیند نتان کردن مساس
نه از قیاس عقل و نز راه حواس

That which he sees cannot be touched
either by the analogical judgement of the intellect or by way of the senses.

شب گریزد چون که نور آید ز دور
پس چه داند ظلمت شب حال نور

Night flees when Light comes from afar:
what, then, should the darkness of Night know concerning Light?

پشه بگریزد ز باد بادها
پس چه داند پشه ذوق بادها

The gnat flees from the keen wind:
what, then, should the gnat know of the savour of the winds?

چون قدیم آید حدث گردد عبث
پس کجا داند قدیمی را حدث

When the Eternal comes, the temporal is made vain:
what, then, should the temporal know of Eternity?

بر حدث چون زد قدم دنگش کند
چون که کردش نیست هم رنگش کند

When Eternity comes in contact with the temporal, it strikes it dumb;
when it has negated it, it makes it homogeneous.

گر بخواهی تو بیابی صد نظیر لیك من
پروا ندارم ای فقیر

You can find a hundred parallels if you wish,
but I do not care, O dervish.

این الم و حم این حروف
چون عصای موسی آمد در وقوف

This *Alif-Lám-Mím* and *Há-Mím*—
these Letters become, on comprehension, like the rod of Moses.

حرفها ماند بدین حرف از برون
لیك باشد در صفات این زبون

The letters resemble these Letters outwardly
but are subject in respect of the attributes of the latter.

هر که گیرد او عصایی ز امتحان
کی بود چون آن عصا وقت بیان

A staff that any one takes on trial—
how should it be described as being like that staff?

عیسوی است این دم نه هر باد و دمی
که بر آید از فرح یا از غمی

This Breath is of Jesus;
it is not any wind and breath that arises from joy or sorrow.

این الم و حم ای پدر
آمده‌ست از حضرت مولی البشر

This *Alif-Lám-Mím* and *Há-Mím*, O father,
have come from the presence of the Lord of Mankind.

هر الف لامی چه می‌ماند بدین
گر تو جان داری بدین چشمش مبین

What resemblance has any *alif-lám* to these?
Do not regard them with this eye, if you have a soul.

گر چه ترکیبش حروف است ای همام
می‌بماند هم به ترکیب عوام

Although they are composed of letters, O sire,
and resemble the composition of the common folk,.

هست ترکیب محمد لحم و پوست
گر چه در ترکیب هر تن جنس اوست

Mohammed is composed of flesh and skin;
although everybody is homogeneous with him in its composition.

گوشت دارد پوست دارد استخوان
هیچ این ترکیب را باشد همان

It has flesh, it has skin and bone;
has this constitution the same qualities as his?

کاندر آن ترکیب آمد معجزات
که همه ترکیبها گشتند مات

No; for in that constitution there appeared miracles
by which all constitutions were vanquished.

همچنان ترکیب حم کتاب
هست بس بالا و دیگرها نشیب

Likewise, the composition of the *Há-Mím* in the Book
is exceedingly lofty, while the others are low,

ز انکه زین ترکیب آید زندگی
همچو نفخ صور در درماندگی

Because from this composition comes life,
like the blast of the trumpet, in helplessness.

اژدها گردد شکافد بحر را
چون عصا حم از داد خدا

By the dispensation of God *Há-Mím* becomes a dragon
and cleaves the sea like the Moses' staff.

ظاهرش ماند به ظاهرها و لیك
قرص نان از قرص مه دور است نیك

Its external appearance resembles appearances,
but the disc of bread is very far from the disc of the moon.

گریه‌ی او خنده‌ی او نطق او
نیست از وی هست محض خلق هو

His weeping, his laughter, and his speech are not from him:
they are the pure nature of *Hú*.

چون که ظاهرها گرفتند احمقان
و آن دقایق شد از ایشان بس نهان

Since the foolish took the external appearances,
and the subtleties were very much hidden from them,

لاجرم محجوب گشتند از غرض
که دقیقه فوت شد در معترض

Necessarily they were debarred from the object;
for the subtlety escaped on the occasion when it presented itself.

داستان آن کنیزك که با خر خاتون شهوت می‌راند و او را چون بز و خرس آموخته بود شهوت راندن آدمیانه و کدویی در قضیب خر می‌کرد تا از اندازه نگذرد، خاتون بر آن وقوف یافت لیکن دقیقه‌ی کدو را ندید کنیزك را به بهانه به راه کرد جایی دور و با خر جمع شد بی‌کدو هلاك شد به فضیحت، کنیزك بی‌گاه باز آمد و نوحه کرد که ای جانم و ای چشم روشنم کیر دیدی کدو ندیدی ذکر دیدی آن دگر ندیدی، کل ناقص ملعونِ یعنی کلِ نظْرِ و فهم ناقص ملعون و گر نه ناقصان چشم ظاهر مرحومند، ملعون نه‌اند، بر خوان لَیْسَ عَلَی الْأَعْمی حَرَجٌ، نفی حرج و نفی لعنت و نفی عتاب و غضب کرد

Story of the maidservant who had trained a donkey to perform the functions of a man. Her mistress discovered it but did not perceive the device of the gourd; making a pretext, she sent the maid away to a distant place and had intercourse with the donkey and perished shamefully. The maid came back late and lamented, crying, "O my soul and O light of my eyes,. The maid came back late and lamented, crying, "O my soul and O light of my eyes, you saw the cock but you did not see the gourd; you saw the penis but you did not see that other thing.". Every deficient one is accursed, i.e. every deficient insight and understanding is accursed; for those deficient in respect of the outward eye are objects of mercy and are not accursed. Recite, It is no crime in the blind. He (God) has removed the crime, He has removed the curse, and He has removed the reproach and the wrath.

یك کنیزك یك خری بر خود فگند
از وفور شهوت و فرط گزند

There was a passionate
fun loving maidservant.

آن خر نر را به گان خو کرده بود
خر جماع آدمی پی برده بود

Who had taught a donkey
to perform the services of a man.

یك کدویی بود حیلت سازه را
در نرش کردی پی اندازه را

She had carved a protective flange
from a gourd.

در ذکر کردی کدو را آن عجوز
تا رود نیم ذکر وقت سپوز

To fit on the donkey's penis
to prevent his going in too far.

گر همه کیر خر اندر وی رود
آن رحم و آن روده‌ها ویران شود

Had the whole thing entered her,
it would have destroyed her womb and intestines.

خر همی‌شد لاغر و خاتون او
مانده عاجز کز چه شد این خر چو مو

The ass was becoming lean, and his mistress remained helpless, saying,
"Why has this ass become as thin as a hair?"

نعل بندان را نمود آن خر که چیست
علت او که نتیجه‌اش لاغری است

She showed the ass to the shoeing-smiths and asked,
"Why is the ass becoming so lean?"

هیچ علت اندر او ظاهر نشد
هیچ کس از سر آن مخبر نشد

No ailment was discerned in him,
no one gave information concerning the secret cause.

در تفحص اندر افتاد او به جد
شد تفحص را دمادم مستعد

She began to investigate in earnest:
she became prepared to investigate at every moment.

جد را باید که جان بنده بود
ز انکه جد جوینده یابنده بود

The soul must be devoted to earnest endeavour,
for the earnest seeker will be a finder.

چون تفحص کرد از حال اشك
دید خفته زیر خر آن نرگسك

She saw the maidservant
sleeping under the donkey

از شکاف در بدید آن حال را
بس عجب آمد از آن آن زال را

Through a crack in the door she saw what was going on:
the old woman marvelled greatly at it.

خر همی‌گاید کنیزك را چنان
که به عقل و رسم مردان با زنان

The ass was treating the maidservant
exactly as a man takes a woman.

در حسد شد گفت چون این ممکن است
پس من اولیتر که خر ملك من است

She became envious and said, “Since this is possible,
then I have the best right, for the ass is my property.

خر مهذب گشته و آموخته
خوان نهادست و چراغ افروخته

The ass has been perfectly trained and instructed:
the table is laid and the lamp is lighted.”

کرد نادیده و در خانه بکوفت
کای کنیزك چند خواهی خانه روفت

Feigning to have seen nothing, she knocked at the door of the room,
saying, “How long will you be sweeping the room, O maid?”

از پی رو پوش می‌گفت این سخن
کای کنیزك آمدم در باز کن

She spoke these words as a blind,
“I have come, O maid: open the door.”

کرد خاموش و کنیزك را نگفت
راز را از بهر طمع خود نهفت

She became silent and said no more to the maid:
she concealed the secret for the sake of her own desire.

پس کنیزك جمله آلات فساد
کرد پنهان پیش شد در را گشاد

Thereupon the maid hid all the apparatus of iniquity
and came forward and opened the door.

رو ترش کرد و دو دیده پر ز نم
لب فرو مالید یعنی صایمم

She made her face sour and her eyes full of moisture and rubbed her lips,
meaning to say, “I am fasting.”

در کف او نرمه جارویی که من
خانه را می‌روفتم بهر عطن

In her hand was a soft broom, as though to say,
“I was sweeping the room in order to clean it.”

چون که با جاروب در را واگشاد
گفت خاتون زیر لب کای اوستاد

When, with the broom, she opened the door,
the mistress said under her breath, “O crafty one,

رو ترش کردی و جارویی به کف
چیست آن خر بر گسسته از علف

You have made your face sour and a broom in your hand;
what is the ass having turned away from his fodder?

نیم کاره و خشمگین جنبان ذکر
ز انتظار تو دو چشمش سوی در

Half-finished and angry, its penis still moving,
the ass’s two eyes toward the door expecting you.”

زیر لب گفت این نهان کرد از کنیز
داشتش آن دم چو بی‌جرمان عزیز

This she said under her breath and concealed from the maid:
at that moment she treated her, like innocent persons, honourably.

بعد از آن گفتش که چادر نه به سر
رو فلان خانه ز من پیغام بر

Afterwards she said to her, “Put the *chadar* on your head,
go and take a message from me to such and such a house.

این چنین گو وین چنین کن و آن چنان
مختصر کردم من افسانه‌ی زنان

Say so-and-so and do so-and-so.”
I abridge the talk of the women.

آن چه مقصود است مغز آن بگیر
چون به راهش کرد آن زال ستیر

Take the gist of what is to the purpose.
When the discreet old woman had sent her away,

بود از مستی شهوت شادمان
در فرو بست و همی‌گفت آن زمان

She was happy in anticipation of the pleasurable passion:
she shut the door, saying meanwhile,

یافتم خلوت زنم از شکر بانگ
رسته‌ام از چار دانگ و از دو دانگ

“I have secured privacy, I will shout in thanksgiving:
I am delivered from the four *dángs* and the two *dángs*.”

از طرب گشته بز آن زن هزار
در شرار شهوت خر بی‌قرار

From ecstatic pleasure her vagina
was singing like a nightingale.

چه بز آن کان شهوت او را بز گرفت
بز گرفتن گیج را نبود شگفت

She was impatient for the flame of passion. Having reached the
heights of excitement, it was no wonder she was feeling dizzy.

میل شهوت کرد کند دل را و کور
تا نماید خر چو یوسف نار نور

Lustful desire makes the heart deaf and blind,
so that an ass seems like Joseph, fire (like) light.

ای بسا سر مست نار و نار جو
خویشتن را نور مطلق داند او

Oh, many a one intoxicated with fire
and seeking fire deems himself absolute light.

جز مگر بنده‌ی خدا یا جذب حق
با رهش آرد بگرداند ورق

Unless a servant of God, or the pull of God,
lead him into the way and turn over his leaf,

تا بداند کان خیال ناریه
در طریقت نیست الا عاریه

So that he may know
that the fiery phantom in the Path is but a loan.

زشتها را خوب بنماید شره
نیست چون شهوت بتر ز آفات ره

Greed causes foul things to appear fair:
among the challenges of the Way there is none like lust, none worse.

صد هزاران نام خوش را کرد ننگ
صد هزاران زیرکان را کرد دنگ

It has disgraced a hundred thousand good names;
it has stupefied a hundred thousand clever men.

چون خری را یوسف مصری نمود
یوسفی را چون نماید آن جهود

Since it caused an ass to appear Joseph of Egypt,
how will that Jew cause a Joseph to appear?

بر تو سرگین را فسونش شهد کرد
شهد را خود چون کند وقت نبرد

Its spell made dung seem honey to you:
what, fortruth, will it make honey seem at the time of contest?

شهوت از خوردن بود کم کن ز خور
یا نکاحی کن گریزان شو ز شر

Lust arises from eating and drinking:
diminish your food, or marry and flee from wickedness.

چون بخوردی می‌کشد سوی حرم
دخل را خرجی بباید لاجرم

When you have eaten and drunk, it leads to things forbidden:
there must necessarily be some outgoing of income.

پس نکاح آمد چو لاحول و لا
تا که دیوت نفگند اندر بلا

Marriage, then, is like, “There is neither power nor strength
except in God,” lest the Devil cast you into temptation.

چون حریص خوردنی زن خواه زود
ور نه آمد گربه و دنبه ربود

Since you are fond of eating and drinking, ask a woman at once;
else the cat comes and carries off the fat sheep’s tail.

بار سنگی بر خری که می‌جهد
زود بر نه پیش از آن کاو بر نهد

Quickly put a heavy load on the shying ass
before he puts down.

فعل آتش را نمی‌دانی تو برد
گرد آتش با چنین دانش مگرد

You do not know the effect of fire, hold aloof:
do not approach the fire with such knowledge.

علم دیگ و آتش ار نبود ترا
از شرر نه دیگ ماند نه ابا

If you have no knowledge of the cooking-pot and the fire,
neither the pot nor the soup will be spared by the flames.

آب حاضر باید و فرهنگ نیز
تا پزد آن دیگ سالم در ازیز

Water must be there and skill too,
in order that the pot may be safely cooked in boiling.

چون ندانی دانش آهنگری
ریش و مو سوزد چو آن جا بگذری

If you are ignorant of the science of the ironsmith;
your beard and hair will be burned when you pass by the forge

در فرو بست آن زن و خر را کشید
شادمانه لاجرم کیفر چشید

The woman closed the door and dragged the ass into the house
and undoubtedly enjoying herself.

در میان خانه آوردش کشان
خفت اندر زیر آن نر خر ستان

She slowly pulled him into the house
and lay beneath him.

هم بر آن کرسی که دید او از کنیز
تا رسد در کام خود آن قحبه نیز

She stood on the same chair
she had seen the maid servant use.

پا بر آورد و خر اندر وی سپوخت
آتشی از کیر خود در وی فروخت

She raised her legs and the ass penetrated her.
His penis set her on fire

خر مودب گشته در خاتون فشرد
تا به خایه در زمان خاتون بمرد

The donkey politely penetrated her
up to his testicles until she died.

بر درید از زخم کیر خر جگر
رودهها بگسسته شد از همدگر

The donkey's member burst her liver
and tore apart her intestines.

دم نزد در حال آن زن جان بداد
کرسی از یك سو زن از یك سو فتاد

She did not utter a word as she lay down her life.
The chair went one way and the woman the other.

صحن خانه پر ز خون شد زن نگون
مرد او و برد جان ریب المنون

The courtyard was smeared with blood, and the woman lay prostrate.
Calamity had arrived.

مرگ بد با صد فضیحت ای پدر
تو شهیدی دیدهای از کیر خر

Such a bad end, O reader;
have you ever seen a martyr to a donkey's penis?

تو عَذابَ الْخِزْیِ بشنو از نبی
در چنین ننگی مَکن جان را فدی

Hear from the *Qur'an the torment of disgrace:*
do not sacrifice your life in such a shameful cause.

دان که این نفس بهیمی نر خر است
زیر او بودن از آن ننگینتر است

Know that the male ass is this bestial soul:
to be under it is more shameful than that.

در ره نفس ار بمیری در منی
تو حقیقت دان که مثل آن زنی

If you die in egoism in the way of the fleshly soul,
know for certain that you are like that woman.

نفس ما را صورت خر بدهد او
ز انکه صورتها کند بر وفق خو

He will give our fleshly soul the form of an ass,
because He makes the forms to be in accordance with the nature.

این بوِد اظهار سر در رستخیز
الله الله از تن چون خر گریز

This is the manifestation of the secret at the Resurrection:
by God, by God, flee from the ass-like body!

کافران را بیم کرد ایزد ز نار
کافران گفتند نار اولی ز عار

God terrified the unbelievers with the Fire:
the unbelievers said, "Better the Fire than shame."

گفت نی آن نار اصل عارهاست
همچو این ناری که این زن را بکاست

He said, "Nay, that Fire is the source of all shame"—
like the fire that destroyed this woman.

لقمه اندازه نخورد از حرص خود
در گلو بگرفت لقمه‌ی مرگ بد

In her greed she ate immoderately:
the mouthful of an infamous death stuck in her throat.

لقمه اندازه خور ای مرد حریص
گر چه باشد لقمه حلوا و خبیص

Eat in moderation, O greedy man,
though it is a mouthful of *halwá* or *khabís*.

حق تعالی داد میزان را زبان
هین ز قرآن سوره‌ی رحمان بخوان

The high God has given the balance a tongue:
listen, recite the *Súratu' l-Rahmán* in the *Qur'an*.

هین ز حرص خویش میزان را مهل
آز و حرص آمد ترا خصم مضل

Beware; do not in your greed let the balance go:
cupidity and greed are enemies that lead you to perdition.

حرص جوید کل بر آید او ز کل
حرص مپرست ای فجل ابن الفجل

Greed craves all and loses all:
do not serve greed, O ignoble son of the ignoble.

آن کنیزك می‌شد و می‌گفت آه
کردی ای خاتون تو استارا به راه

The maid, while she went, was saying,
"Ah, mistress, you have sent away the expert.

کار بی‌استاد خواهی ساختن
جاهلانه جان بخواهی باختن

You will set to work without the expert
and will foolishly hazard your life.

ای ز من دزدیده علمی ناتمام
ننگت آمد که بپرسی حال دام

O you who have stolen from me an imperfect knowledge,
you were ashamed to ask about the trap."

هم بچیدی دانه مرغ از خرمنش
هم نیفتادی رسن در گردنش

The bird had picked the grain from its stack;
the cord would not have fallen on its neck.

دانه کمتر خور مکن چندین رفو
چون کُلُوا خواندی بخوان لا تسرفوا

Eat less of the grain, do not patch so much:
after having recited, eat, recite do not exceed,

تا خوری دانه نیفتی تو بدام
این کند علم و قناعت و السلام

So that you may eat the grain and not fall into the trap.
Knowledge and contentment affect this. And now farewell.

نعمت از دنیا خورد عاقل نه غم
جاهلان محروم مانده در ندم

The wise man gets happiness from the present life, not sorrow,
the ignorant are left in disappointment and regret.

چون در افتد در گلوشان حبل دام
دانه خوردن گشت بر جمله حرام

When the trap-cord falls on their throats,
it becomes unlawful to them all to eat the grain.

مرغ اندر دام دانه کی خورد
دانه چون زهر است در دام ار چرد

How should the bird in the trap eat the grain?
The grain in the trap is like poison, if he feed.

مرغ غافل می‌خورد دانه ز دام
همچو اندر دام دنیا این عوام

The heedless bird will eat grain from the trap,
as these common folk do in the trap of the present world.

باز مرغان خبیر هوشمند
کرده‌اند از دانه خود را خشك بند

Again, the knowing and prudent birds
have debarred themselves from the grain;

کاندرون دام دانه زهرباست
کور آن مرغی که در فخ دانه خواست

For the grain in the trap is poisonous food:
blind is the bird that desires the grain in the trap.

1415 صاحب دام ابلهان را سر برید
و ان ظریفان را به مجلسها کشید

The Owner of the trap cut off the heads of the foolish ones,
and conducted the clever ones to the assembly-places;

که از آنها گوشت‌می‌آید بکار
و ز ظریفان بانگ و ناله‌ی زیر و زار

For in the former the flesh is serviceable,
but in the clever ones song and warble soft and low

پس کنیزك آمد از اشکاف در
دید خاتون را بمرده زیر خر

The maidservant returned from her duties
and saw the lady lying dead below the donkey.

گفت ای خاتون احمق این چه بود
گر ترا استاد خوش نقشی نمود

"O stupid woman!' she said, what is this?
Did your teacher not provide you with the full picture?

ظاهرش دیدی سرش از تو نهان
اوستا ناگشته بگشادی دکان

You saw only the appearance while the secret remained hidden from you.
You opened a shop without mastering the tricks of the trade.

1420 یر دیدی همچو شهد و چون خبیص
آن کدو را چون ندیدی ای حریص

You saw only the penis
which appeared so sweet to you.

یا چو مستغرق شدی در عشق خر
آن کدو پنهان بماندت از نظر

In your greed
you neglected to see the gourd.

ظاهر صنعت بدیدی ز اوستاد
اوستادی بر گرفتی شاد شاد

Or were you so in love with the ass,
that the pumpkin remained hidden from your sight.

ای بسا زراق گول بی‌وقوف
از ره مردان ندیده غیر صوف

Oh, there is many a stupid ignorant hypocrite who has seen nothing
of the Way of the men except the woollen mantle (súf).

ای بسا شوخان ز اندك احتراف
از شهان ناموخته جز گفت و لاف

Oh, there are many impudent fellows who, with little practice,
have learned from the kings nothing but talk and brag.

1425 هر یکی در کف عصا که موسی‌ام
می‌دمد بر ابلهان که عیسی‌ام

Every one, staff in hand, says, "I am Moses,"
and breathes upon the foolish folk, saying, "I am Jesus."

آه از آن روزی که صدق صادقان
باز خواهد از تو سنگ امتحان

Alas the Day when the touchstone will demand from you
the sincerity of the sincere!

آخر از استاد باقی را بپرس
این حریصان جمله کورانند و خرس

Come, inquire of the Master the remainder;
or are the greedy ones all blind and deaf?

جمله جستی باز ماندی از همه
صید گرگانند این ابله رمه

You craved all and you lost all:
this foolish flock is the prey of wolves.

صورتی بشنیده گشتی ترجمان
بی‌خبر از گفت خود چون طوطیان

Having heard a form, you have become its expounder,
ignorant of your words— like parrots.

تمثیل تلقین شیخ مریدان را و پیغامبر امت را که ایشان طاقت تلقین حق ندارند و با حق الفت ندارند چنان که طوطی با صورت آدمی الفت ندارد که از او تلقین تواند گرفت حق تعالی شیخ را چون آینه ای پیش مرید همچو طوطی دارد و از پس آینه تلقین می‌کند لا تُحَرِّكْ بِهِ لِسانَكَ إِنْ هُوَ إِلَّا وَحْيٌ يُوحى، این است ابتدای مسئله‌ی بی‌منتهی چنان که منقار جنبانیدن طوطی اندرون آینه که خیالش می‌خوانی بی‌اختیار و تصرف اوست عکس خواندن طوطی برونی که متعلم است نه عکس آن معلم که پس آینه است و لیکن خواندن طوطی برونی تصرف آن معلم است پس این مثال آمد نه مثل

The instruction given by a Shaykh to disciples, or by a prophet to a people, who are unable to receive the Divine lesson and have no familiar acquaintance with God, may be compared with the case of a parrot which has no such acquaintance with the form of a man, so that it should be able to receive instruction from him. God most High holds the Shaykh in front of the disciple, as the mirror in front of the parrot, while He dictates from behind the mirror, saying, "Do not move your tongue to hasten it; it is naught but an inspiration that is inspired." This is the beginning of an endless problem. When the parrot, which you call the image, moves its beak in the mirror, the movement is not by its own volition and power: it is the reflection of the articulation by the parrot outside, which is the learner; not the reflection of the Teacher behind the mirror; but the external parrot's articulation is controlled by the Teacher. This, then, is a comparison, not a similitude.

طوطیی در آینه می‌بیند او
عکس خود را پیش او آورده رو

A parrot sees its reflection
facing it in the mirror.

در پس آیینه آن استا نهان
حرف می‌گوید ادیب خوش زبان

The teacher is concealed behind the mirror:
that sweet-tongued well-instructed man is talking.

طوطیك پنداشته کین گفت پست
گفتن طوطی است کاندر آینه است

The little parrot thinks that these words uttered in low tones
are spoken by the parrot in the mirror.

پس ز جنس خویش آموزد سخن
بی‌خبر از مکر آن گرگ کهن

Therefore it learns speech from one of its own kind,
being unaware of the cunning of that old wolf.

از پس آیینه می‌آموزدش
ور نه ناموزد جز از جنس خودش

He is teaching it behind the mirror;
otherwise it does not learn except from its congeners.

گفت را آموخت ز آن مرد هنر
لیك از معنی و سرش بی‌خبر

It learned to talk from that accomplished man,
but it is ignorant of his meaning and mystery.

از بشر بگرفت منطق یك به یك
از بشر جز این چه داند طوطیك

It received speech, word by word, from Man;
what should the little parrot know of Man except this?

همچنان در آینه‌ی جسم ولی
خویش را بیند مرید ممتلی

Similarly, the disciple full sees himself
in the mirror of the Shaykh's body.

از پس آیینه عقل کل را
کی ببیند وقت گفت و ماجرا

How should he see Universal Reason behind the mirror
at the time of speech and discourse?

او گمان دارد که می‌گوید بشر
و آن دگر سر است و او ز آن بی‌خبر

He supposes that a man is speaking;
and the other is a mystery of which he is ignorant.

حرف آموزد ولی سر قدیم
او نداند طوطی است او نی ندیم

He learns the words, but the eternal mystery he cannot know,
for he is a parrot, not a boon-companion.

هم صفیر مرغ آموزند خلق
کاین سخن کار دهان افتاد و حلق

Likewise, people learn the note of birds,
for this speech is an affair of the mouth and throat;

لیك از معنی مرغان بی‌خبر
جز سلیمان قرانی خوش نظر

But ignorant of the birds' meaning,
except an august Solomon of goodly insight

حرف درویشان بس آموختند
منبر و محفل بدان افروختند

Many learned the language of dervishes
and gave added lustre to the pulpit and assembly-place.

یا بجز آن حرفشان روزی نبود
یا در آخر رحمت آمد ره نمود

Either nothing was bestowed upon them except those expressions,
or at last mercy came and revealed the way.

صاحب دلی دید سگی حامله در شکم آن سگ بچگان بانگ می‌کردند در تعجب ماند که حکمت بانگ سگ پاسبانی است بانگ در اندرون شکم مادر پاسبانی نیست و نیز بانگ جهت یاری خواستن و شیر خواستن باشد و غیره و اینجا هیچ از این فایده‌ها نیست، چون به خویش آمد با حضرت مناجات کرد وَ ما یَعْلَمُ تَأْوِیلَهُ إِلَّا اللهُ‌جواب آمد که آن صورت حال قومی است از حجاب بیرون نیامده و چشم دل باز ناشده دعویٰ بصیرت کنند و مقالات گویند، از آن نه ایشان را قوتی و یاریی رسد و نه مستمعان را هدایتی و رشدی

A mystic saw a bitch big with young, in whose womb the young were barking. He remained in amazement, saying, "The reason of a dog's barking is to keep watch: to bark in the mother's womb is not keeping watch; and, again, barking may be a call for help, or its cause may be a desire for milk, etc.; and there is no such purpose in this case." When he came to himself, he made supplication to God—and no one knows the interpretation thereof except Allah. Answer came: "It represents the state of a party who pretend to insight and utter sayings without having come forth from the veil and before the eyes of their hearts have been opened. Therefore neither to themselves do strength and support accrue, nor to their hearers any guidance and right direction."

آن یکی می‌دید خواب اندر چله
در رهی ماده سگی بد حامله

During a chila (forty days' religious seclusion), a certain man dreamed
that he saw a bitch big with young on a road.

ناگهان آواز سگ بچگان شنید
سگ بچه اندر شکم بد ناپدید

Suddenly he heard the cry of puppies:
the puppies were in the womb, invisible.

بس عجب آمد و را آن بانگها
سگ بچه اندر شکم چون زد ندا

The yelps astonished him exceedingly:
how the puppies called out in the womb.

سگ بچه اندر شکم ناله کنان
هیچ کس دیده‌ست این اندر جهان

Puppies howling in the womb—"has any one,",
"ever seen this in the world?"

چون بجست از واقعه آمد به خویش
حیرت او دم‌به‌دم می‌گشت بیش

When he sprang up from his dream and came to himself,
his perplexity was increasing at every moment.

در چله کس نی که گردد عقده حل
جز که درگاه خدا عز و جل

During the *chila* there was none by whom the knot should be untied
except the Presence of God Almighty and Glorious.

گفت یا رب زین شکال و گفت و گو
در چله وامانده‌ام از ذکر تو

He said, "O Lord, on account of this difficulty and debate
I am deprived of recollection (*dhikr*) of You during the *chila*.

پر من بگشای تا پران شوم
در حدیقه‌ی ذکر و سیبستان شوم

Loose my wings, that I may soar
and enter the garden of recollection and the apple-orchard."

آمدش آواز هاتف در زمان
کان مثالی دان ز لاف جاهلان

At once there came to him a mysterious voice, saying,
"Know that it is an emblem of the idle talk of the ignorant,

کز حجاب و پرده بیرون نامده
چشم بسته بی‌هده گویان شده

Who, without having come forth from the veil and curtain,
blindfold have begun to speak in vain."

بانگ سگ اندر شکم باشد زیان
نه شکار انگیز و نه شب پاسبان

The yelp of the dog in the womb is loss:
he is neither a starter of hunted animals nor a keeper of watch by night.

گرگ نادیده که منع او بود
دزد نادیده که دفع او شود

He has not seen the wolf, so as to prevent him;
he has not seen the robber, so as to repel him.

از حریصی وز هوای سروری
در نظر کند و به لافیدن جری

He, because of covetousness and desire for eminence,
is dull as regards vision and bold in prating.

از هوای مشتری و گرم دار
بی‌بصیرت پا نهاده در فشار

From desire for the purchaser and warm admirer,
devoid of insight, he begins to talk nonsense.

ماه نادیده نشانها می‌دهد
روستایی را بدان کژ می‌نهد

Without having seen the Moon, he gives indications:
thereby he perverts the countryman.

از برای مشتری در وصف ماه
صد نشان نادیده گوید بهر جاه

On account of the purchaser he gives a hundred indications
describing the Moon which he has never seen, for the sake of power.

مشتری کاو سود دارد خود یکی است
لیك ایشان را در او ریب و شکی است

There is in truth one Purchaser who is profitable,
but concerning Him they have a suspicion and doubt.

از هوای مشتری بی‌شکوه
مشتری را باد دادند این گروه

In their desire for the inglorious purchaser,
these people have thrown the Purchaser to the winds.

مشتری ماست الله اشتری
از غم هر مشتری هین برتر آ

He is our Purchaser—*God has purchased*:
listen, rise above anxiety for any purchaser.

مشتریی جو که جویان تو است
عالم آغاز و پایان تو است

Seek the Purchaser who is seeking you,
One who knows your beginning and end.

هین مکش هر مشتری را تو به دست
عشق بازی با دو معشوقه بد است

Beware, do not try to win every purchaser:
it is bad to make love to two sweethearts.

زو نیابی سود و مایه گر خرد
نبودش خود قیمت عقل و خرد

You will not get interest or capital from him, if he purchases you:
in truth he has not the price for reason and intellect.

یست او را خود بهای نیم نعل
تو بر او عرضه کنی یاقوت و لعل

He has not even the price of half a horseshoe,
and you are offering him minerals and rubies.

حرص کورت کرد و محرومت کند
دیو همچون خویش مرجومت کند

Greed has blinded you and will deprive you:
the Devil will make you accursed like himself.

همچنانك اصحاب فیل و قوم لوط
کردشان مرجوم چون خود آن سخوط

Just as that wrathful made accursed like himself
the Fellows of the Elephant and the people of Lot.

مشتری را صابران دریافتند
چون سوی هر مشتری نشتافتند

The patient have gained the Purchaser,
since they did not hasten towards every purchaser.

آن گه گردانید رو ز آن مشتری
بخت و اقبال و بقا شد رو بری

He that averted his face from that Purchaser—
fortune and felicity and everlasting life are quit of him.

ماند حسرت بر حریصان تا ابد
همچو حال اهل ضروان در حسد

Grief remains for ever on the covetous,
as happened to the people of Zarwán in their envy.

قصه‌ی اهل ضروان و حسد ایشان بر درویشان که پدر ما از سلیمی اغلب دخل باغ را به مسکینان می‌داد چون انگور بودی عشر دادی و چون مویز و دوشاب شدی عشر دادی و چون حلوا و پالوده کردی عشر دادی و از قصیل عشر دادی و چون در خرمن کوفتی از کفه‌ی آمیخته عشر دادی و چون گندم از کاه جدا شدی عشر دادی و چون آرد کردی عشر دادی و چون خمیر کردی عشر دادی و چون نان کردی عشر دادی لاجرم حق تعالی در آن باغ و کشت برکتی نهاده بود که همه اصحاب باغها محتاج او بدندی هم به میوه و هم به سیم و او محتاج هیچ کس نی از ایشان، فرزندانشان خرج عشر می‌دیدند مکرر و آن برکت را نمی‌دیدند همچون آن زن بد بخت که آلت خر را دید و کدو را ندید

Story of the people of Zarwán and their envy of the poor. "Our father," they said, "from simplicity used to give to the poor the most part of the produce of his orchard." When it was grapes, he would give a tithe; and when they were turned into raisins or syrup, he would give a tithe; and whenever he made halwá or pálúda, he would give a tithe; and he would give a tithe of the corn-sheaves, and when he threshed, he would give a tithe of the unthreshed ears mixed; and when he separated the wheat from the straw, he would give a tithe; and when he made flour, he would give a tithe; and when he leavened the dough, he would give a tithe; and when he made bread, he would give a tithe. Consequently God most High had laid such a blessing on his orchard and crops that all the owners of orchards were in need of him, both for fruit and money, while he needed nothing from any of them. His sons saw the repeated payment of tithes, and did not see the blessing, velut illa femina infelix quae veretrum asini vidit, cucurbitam non vidit.

بود مردی صالحی ربانیی
عقل کامل داشت و پایان دانیی

There was a righteous godly man:
he had perfect intelligence and a (great) foresight as to the end.

در ده ضروان به نزدیك یمن
شهره اندر صدقه و خلق حسن

In the village of Zarwán, near Yemen,
renowned for almsgiving and good disposition

کعبه‌ی درویش بودی کوی او
آمدندی مستمندان سوی او

His abode was the Ka‘ba of the poor:
the distressed were coming to him.

هم ز خوشه عشر دادی بی‌ریا
هم ز گندم چون شدی از که جدا

He would give, unostentatiously, a tithe both of the ears of corn
and of the wheat when it was separated from the chaff.

آرد گشتی عشر دادی هم از آن
نان شدی عشر دگر دادی ز نان

It was made into flour, he would give a tithe of that too;
if it was made into bread, he would give another tithe of the bread.

عشر هر دخلی فرو نگذاشتی
چار باره دادی ز آن چه کاشتی

He would never omit the tithe of any produce:
he would give four times on that which he planted.

بس وصیتها بگفتی هر زمان
جمع فرزندان خود را آن جوان

That young man was continually giving
many injunctions to all his sons,

الله الله قسم مسکین بعد من
وا مگیریدش ز حرص خویشتن

Saying, “For God’s sake, for God’s sake, after I am gone,
do not on account of your covetousness withhold the portion of the poor,

تا بماند بر شما کشت و ثمار
در پناه طاعت حق پایدار

So that the crops and fruit may remain permanent on you
under the safeguard of your obedience to God”

دخلها و میوه‌ها جمله ز غیب
حق فرستاده‌ست بی‌تخمین و ریب

Without surmise or doubt, God has sent
all produce and fruits from the Unseen.

در محل دخل اگر خرجی کنی
درگه سود است سودی بر زنی

If you expend something in the place where the produce comes,
it is the gateway to profit: you will obtain a profit.

ترك اغلب دخل را در کشتزار
باز کارد که وی است اصل ثمار

The Turk sows the major part of the produce again in the field,
because it is the source of the fruits.

بیشتر کارد خورد ز آن اندکی
که ندارد در برو‌ییدن شکی

He sows most of it and consumes a little,
for he has no doubt of its growing.

ز ان بیفشاند به کشتن ترك دست
کان غله‌ش هم ز آن زمین حاصل شده است

The Turk shakes his hand in sowing, because that crop of his
has been produced from the same soil.

کفشگر هم آن چه افزاید ز نان
می‌خرد چرم و ادیم و سختیان

Likewise the shoemaker buys hide and leather and morocco
the surplus left over from bread,

که اصول دخلم اینها بوده‌اند
هم ز اینها می‌گشاید رزق بند

Saying, “These have been the sources of my income:
from these, accordingly, my means of livelihood are flowing.”

دخل از آن جا آمده‌ستش لاجرم
هم در آن جا می‌کند داد و کرم

His income has come from that place:
consequently he bestows in the same place with liberality and generosity.

این زمین و سختیان پرده‌ست و بس
اصل روزی از خدا دان هر نفس

This soil that produces crops and morocco are only a veil:
know that at every moment the source of livelihood is in God.

چون بکاری در زمین اصل کار
تا بروید هر یکی را صد هزار

When you sow, sow in the soil of the Origin,
that for every single a hundred thousand may grow.

گیرم اکنون تخم را گر کاشتی
در زمینی که سبب پنداشتی

If just now you have sown seed, I will suppose,
in a soil which you thought a means.

چون دو سه سال آن نروید چون کنی
جز که در لابه و دعا کف در زنی

When it does not grow for two or three years, how can you do anything
but put your hand in supplication and prayer?

دست بر سر می‌زنی پیش اله
دست و سر بر دادن رزقش گواه

You will beat your hand on your head in the presence of God:
hand and head bear witness to His giving sustenance;

تا بدانی اصل اصل رزق اوست
تا همو را جوید آن که رزق جوست

So that you may know that He is the Source of the source of sustenance,
and that the seeker of sustenance may seek only Him.

رزق از وی جو مجو از زید و عمر
مستی از وی جو مجو از بنگ و خمر

Seek sustenance from Him, do not seek it from Zayd and Amr:
seek intoxication from Him, do not seek it from hashish and wine.

توانگری زو خواه نه از گنج و مال
نصرت از وی خواه نه از عم و خال

Desire wealth from Him, not from treasure and possessions:
desire aid from Him, not from paternal and maternal uncles.

عاقبت زینها بخواهی ماندن
هین که را خواهی در آن دم خواندن

At the last you will be left without these things:
listen, unto whom will you call then?

این دم او را خوان و باقی را بمان
تا تو باشی وارث ملك جهان

Call unto Him now, and leave the rest,
that you may inherit the kingdom of the world.

چون یَفِرُّ الْمَرْءُ آید مِنْ أخیه
یهرب المولود یوما من ابیه

When comes *a man shall flee from his brother*
and on such a Day the son will flee from his father,

ز آن شود هر دوست آن ساعت عدو
که بت تو بود و از ره مانع او

In that hour every friend will become your foe,
because he was your idol and one who hindered from the Way.

روی از نقاش رو می‌تافتی
چون ز نقشی انس دل می‌یافتی

You were averting your face from the Painter of the face,
since you were gaining heart's delight from a picture.

این دم ار یارانت با تو ضد شوند
وز تو بر گردند و در خصمی روند

If at this time your friends become hostile to you
and turn aside from you and quarrel,

هین بگو نك روز من پیروز شد
آن چه فردا خواست شد امروز شد

Take heed and say, "Lo, my fortune is triumphant:
that which would have happened to-morrow has happened to-day.

ضد من گشتند اهل این سرا
تا قیامت عین شد پیشین مرا

The people of this caravanseray have become my enemies, in order
that the Resurrection might be made clearly visible to me beforehand,

پیش از آن که روزگار خود برم
عمر با ایشان به پایان آورم

Before I should lose my time
and associate with them to the end of my life.

کاله‌ی معیوب بخریده بدم
شکر کز عیبش پگه واقف شدم

I had bought defective goods: thanks to God
that I have become aware of their defectiveness in time,

پیش از آن کز دست سرمایه شدی
عاقبت معیوب بیرون آمدی

Before the stock-in-trade should go out of my hands
and finally come forth as defective.

مال رفته عمر رفته ای نسیب
مال و جان داده پی کاله‌ی معیب

My wealth was gone; my life was gone, O man of noble lineage:
I had given away my wealth and life for damaged goods.

رخت دادم زر قلبی بستدم
شاد شادان سوی خانه می‌شدم

I sold my merchandise, I received base gold:
I was going home in great jubilation.

شکر کاین زر قلب پیدا شد کنون
پیش از آن که عمر بگذشتی فزون

Thanks that this gold was shown to be base now,
before too much of my life had passed.

قلب ماندی تا ابد در گردنم
حیف بودی عمر ضایع کردنم

The base coin would have remained on my neck for ever:
to waste my life would have been an iniquity.

چون پگه تر قلبی او رو نمود
پای خود زو واکشم من زود زود

Since its baseness has been revealed earlier,
I will step back from it very quickly."

یار تو چون دشمنی پیدا کند
گر حقد و رشك او بیرون زند

When your friend displays enmity
the itch of his hatred and jealousy shoots forth,

تو از آن اعراض او افغان مکن
خویشتن را ابله و نادان مکن

Do not bewail his aversion,
do not make yourself a fool and ignoramus;

بلکه شکر حق کن و نان بخش کن
که نگشتی در جوال او کهن

Nay, thank God and give bread,
that you have not become old in his sack,

از جوالش زود بیرون آمدی
تا بجویی یار صدق سرمدی

You have quickly come out of his sack
to seek the true Eternal Friend,

نازنین یاری که بعد از مرگ تو
رشته‌ی یاری او گردد سه تو

The delectable Friend whose friendship's cord
becomes threefold after your death.

آن مگر سلطان بود شاه رفیع
یا بود مقبول سلطان و شفیع

That friend, in truth, may be the Sultan and exalted King,
or he may be one accepted of the Sultan and one who intercedes.

رستی از قلاب و سالوس و دغل
غر او دیدی عیان پیش از اجل

You are delivered from the false coiner and hypocrisy and fraud:
you have seen his tumour plainly before death.

این جفای خلق با تو در جهان
گر بدانی گنج زر آمد نهان

If you understood this injustice shown towards you
by the people in the world, it is a hidden treasure of gold.

خلق را با تو چنین بد خو کنند
تا ترا ناچار رو آن سو کنند

The people are made to be thus evil-natured towards you,
that your face may inevitably be turned Yonder.

این یقین دان که در آخر جمله‌شان
خصم گردند و عدو و سرکشان

Know this for sure that in the end
all of them will become adversaries and foes and rebels.

تو بمانی با فغان اندر لحد
لا تذرنی فرد خواهان از احد

You will be left in the tomb, lamenting and beseeching the One,
"*Do not leave me alone!*

ای جفایت به ز عهد وافیان
هم ز داد تست شهد وافیان

O You whose harshness is better than the troth of the faithful,
the honey of the faithful is also from Your bounty."

بشنو از عقل خود ای انبار دار
گندم خود را به ارض الله سپار

Listen to your own reason, O possessor of a granary,
and commit your wheat to the *earth of Allah*,

تا شود ایمن ز دزد و از شپش
دیو را با دیوچه زوتر بکش

That it may be safe from thieves and weevils.
Kill the Devil with the wood-fretter as quickly as possible;

کاو همی‌ترساندت هر دم ز فقر
همچو کبکش صید کن ای نره صقر

For he is always frightening you with poverty:
make him your prey like a partridge, O valiant hawk.

باز سلطان عزیز کامیار
ننگ باشد که کند کبکش شکار

It would be a shame for the falcon of the mighty and fortunate Sultan
to be made a prey by the partridge.

بس وصیت کرد و تخم وعظ کاشت
چون زمینشان شوره بد سودی نداشت

He gave many injunctions and sowed the seed of exhortation,
as their soil was nitrous, it was of no avail.

گر چه ناصح را بود صد داعیه
پند را اذنی بباید واعیه

Although the admonisher has a hundred appeals,
counsel demands a retentive ear.

تو به صد تلطیف پندش می‌دهی
او ز پندت می‌کند پهلو تهی

You counsel him with a hundred courtesies,
and he turns aside from your counsel.

یك کس نامستمع ز استیز و رد
صد کس گوینده را عاجز کند

A single person who obstinately refuses to listen
will baffle a hundred speakers.

ز انبیا ناصح‌تر و خوش لهجه‌تر
کی بود که گرفت دمشان در حجر

Who should be more persuasive in counselling and sweeter-tongued
than the prophets, whose words made an impression on stones?

ز انچه کوه و سنگ در کار آمدند
می‌نشد بد بخت را بگشاده بند

The bonds of the ill-fated were not being loosed
by that whereby mountain and stone were moved.

آن چنان دلها که بدشان ما و من
نعتشان شد بل أَشَدُّ قسوة

Such hearts as had egoism were described;
nay, harder.

بیان آن که عطای حق و قدرت موقوف قابلیت نیست همچون داد خلقان که آن را قابلیت باید زیرا عطا قدیم است و قابلیت حادث، عطا صفت حق است و قابلیت صفت مخلوق، و قدیم موقوف حادث نباشد و اگر نه حدوث محال باشد

Explaining that the bounty of God and of the Omnipotence is not dependent on receptivity, as human bounty is; for in the latter case receptivity is necessary. (In the former case it is not) because bounty is eternal, whereas receptivity is temporal. Bounty is an attribute of the Creator, while receptivity is an attribute of the creature; and the eternal cannot depend on the temporal, otherwise temporality would be absurd.

چاره‌ی آن دل عطای مبدلی است
داد او را قابلیت شرط نیست

The remedy for such a heart is the gift bestowed by a Transmuter:
receptivity is not a necessary condition for His bounty.

بلکه شرط قابلیت داد اوست
داد لب و قابلیت هست پوست

Nay, His bounty is the necessary condition for receptivity:
Bounty is the kernel, and receptivity the husk.

اینکه موسی را عصا ثعبان شود
همچو خورشیدی کفش رخشان شود

The change of Moses' rod into a serpent
and the shining of his hand like a sun,

صد هزاران معجزات انبیا
کان نگنجد در ضمیر و عقل ما

And a hundred thousand miracles of the prophets
which are not comprehended by our mind and understanding—

نیست از اسباب تصریف خداست
نیستها را قابلیت از کجاست

These are not derived from secondary causes but are under the control of God:
how can receptivity belong to non-existent things?

قابلی گر شرط فعل حق بدی
هیچ معدومی به هستی نامدی

If receptivity were a necessary condition for God's action,
no non-existent thing would come into existence.

سنتی بنهاد و اسباب و طرق
طالبان را زیر این ازرق تتق

He has established a law and causes and means
for the sake of those who seek under this blue veil.

بیشتر احوال بر سنت رود
گاه قدرت خارق سنت شود

Most happenings come to pass according to the law;
sometimes the Power breaks the law.

سنت و عادت نهاده با مزه
باز کرده خرق عادت معجزه

He has established a goodly law and custom;
then He has made the miracle a breach of the custom.

بی‌سبب گر عز به ما موصول نیست
قدرت از عزل سبب معزول نیست

If honour does not reach us without a cause,
the Power is not remote from the removal of the cause.

ای گرفتار سبب بیرون مپر
لیك عزل آن مسبب ظن مبر

O you, who are caught by the cause, do not fly outside;
but do not suppose the removal of the Causer.

هر چه خواهد آن مسبب آورد
قدرت مطلق سببها بر درد

The Causer brings whatsoever He will:
the Absolute Power tears up the causes;

لیك اغلب بر سبب راند نفاذ
تا بداند طالبی جستن مراد

But, for the most part, He lets the execution follow the course of causation,
in order that a seeker may be able to pursue the object of his desire.

چون سبب نبود چه ره جوید مرید
پس سبب در راه می‌باید پدید

When there is no cause, what way should the seeker pursue?
Therefore he must have a visible cause in the way.

این سببها بر نظرها پرده‌هاست
که نه هر دیدار صنعش را سزاست

These causes are veils on the eyes,
for not every eye is worthy of His work.

دیده‌ای باید سبب سوراخ کن
تا حجب را بر کند از بیخ و بن

An eye that can penetrate the cause
is needed to extirpate veils from root and bottom,

تا مسبب بیند اندر لامکان
هرزه داند جهد و اکساب و دکان

So that it may behold the Causer in non-spatiality
and regard exertion and earnings and shops as nonsense.

از مسبب می‌رسد هر خیر و شر
نیست اسباب و وسایط ای پدر

Everything good or evil comes from the Causer:
causes and means, O father, are naught

جز خیالی منعقد بر شاه راه
تا بماند دور غفلت چند گاه

But a phantom that has materialized on the King's highway
in order that the period of heedlessness may endure for some time.

در ابتدای خلقت جسم آدم علیه السلام که جبرئیل را علیه السلام اشارت کرد که برو از این زمین مشتی خاك برگیر و به روایتی از هر نواحی مشت مشت برگیر

On the beginning of the creation of the body of Adam, on whom be peace, when He commanded Gabriel, on whom be peace, saying, "Go, take a handful of clay from this Earth," or according to another relation, "Take a handful from every region."

چون که صانع خواست ایجاد بشر
از برای ابتلای خیر و شر

When the Maker willed to bring Man into existence
for the purpose of probation with good and evil,

جبرئیل صدق را فرمود رو
مشت خاکی از زمین بستان گرو

He commanded Gabriel the true, saying,
“Go, and take a handful of clay from the Earth as a pledge.”

او میان بست و بیامد تا زمین
تا گزارد امر رب العالمین

He girt his loins and came to the Earth,
that he might execute the command of *the Lord of created beings*.

دست سوی خاك برد آن موتمر
خاك خود را در کشید و شد حذر

That obedient one moved his hand towards the Earth:
the Earth withdrew herself and was afraid.

پس زبان بگشاد خاك و لابه کرد
کز برای حرمت خلاق فرد

Then the Earth loosed her tongue and made supplication, saying,
“For the sake of the reverence due to the unique Creator,

ترك من گو و برو جانم ببخش
رو بتاب از من عنان خنگ رخش

Take leave of me and go! Spare my life!
Go; turn aside from me the reins of your white steed!

در کشاکشهای تکلیف و خطر
بهر اللّٰه هل مرا اندر مبر

For God’s sake, leave me and do not plunge me
into the troubles of obligation and danger.

بهر آن لطفی که حقت بر گزید
کرد بر تو علم لوح کل پدید

For the sake of the favour by which God chose you out
and revealed to you the knowledge in the Universal Tablet,

تا ملایك را معلم آمدی
دایما با حق مکلم آمدی

So that you have become the teacher of the Angels
and art conversing with God continually;

که سفیر انبیا خواهی بدن
تو حیات جان وحیی نی بدن

For you will be the messenger sent to the prophets:
you are the life of the inspired spirit, not (the life) of the body.

بر سر افیلت فضیلت بود از آن
کاو حیات تن بود تو آن جان

You had superiority over Seraphiel
because he is the body’s life, you are the spirit’s.

بانگ صورش نشات تنها بود
نفخ تو نشو دل یکتا بود

The blast of his trumpet is the growth of bodies;
your breath is the growth of the single heart.

جان جان تن حیات دل بود
پس ز دادش داد تو فاضل بود

The life of the heart is the soul of the soul of the body:
therefore your gift is superior to his.

باز میکاییل رزق تن دهد
سعی تو رزق دل روشن دهد

Again, Michael gives the sustenance for the body;
your labour gives the sustenance for the illumined heart.

او به داد کیل پر کردست ذیل
داد رزق تو نمی‌گنجد به کیل

He has filled his skirt with gifts by measure;
your gifts of sustenance are immeasurable.

هم ز عزراییل با قهر و عطب
تو بهی چون سبق رحمت بر غضب

Moreover, you are better than Azrael the tyrannous and enraged,
even as Mercy is prior to Wrath.

حامل عرش این چهارند و تو شاه
بهترین هر چهاری ز انتباه

These four are the bearers of the Throne, and you king:
you are the best of all of the four from being awake.

روز محشر هشت بینی حاملانش
هم تو باشی افضل هشت آن زمانش

On the Day of the Congregation you will see that its bearers are eight:
at that time also you will be the most excellent of its eight.”

همچنین بر می‌شمرد و می‌گریست
بوی می‌برد او کز این مقصود چیست

Thus was she enumerating and weeping:
she guessed what the object of this was.

معدن شرم و حیا بد جبرئیل
بست آن سوگندها بر وی سبیل

Gabriel was a mine of reverence and respect:
those adjurations barred the way against him.

بس که لابه کردش و سوگند داد
باز گشت و گفت یا رب العباد

Inasmuch as she entreated and appealed to him,
he returned and said, "*O Lord of Your servants*,

که نبودم من به کارت سرسری
لیك ز انچه رفت تو داناتری

I have not been remiss in Your affair,
but You know what happened better than I.

گفت نامی که ز هولش ای بصیر
هفت گردون باز ماند از مسیر

She pronounced the Name from awe of which, O All-seeing One,
the Seven Heavens would cease from their course.

شرمم آمد گشتم از نامت خجل
ور نه آسان است نقل مشت گل

Shame came over me, I was abashed by Your Name;
else, it is easy to convey a handful of earth,

که تو زوری دادهای املاك را
که بدرانند این افلاك را

For You have bestowed such a strength upon the Angels
that they can tear these celestial spheres to shreds."

فرستادن میکاییل را علیه السلام به قبض حفنهی خاك از زمین جهت ترکیب جسم مبارك ابو البشر خلیفه الحق مسجود الملك و معلمهم آدم علیه السلام

The sending of Michael, on whom be peace, to take a handful of clay from the Earth for putting together the frame of the blessed body of the Father of Mankind, the Vicegerent of God, Adam, on whom be peace, the Adored of the Angels and their Teacher.

گفت میکاییل را تو رو به زیر
مشت خاکی در ربا از وی چو شیر

He said to Michael, "Do you go down
and seize, like a lion, a handful of clay from her."

چون که میکاییل شد تا خاکدان
دست کرد او تا که برباید از آن

When Michael reached the Earth,
he put forth his hand to seize from her.

خاك لرزید و در آمد در گریز
گفت او لابه کنان و اشك ریز

The Earth trembled and began to flee:
she became suppliant and shed tears.

سینه سوزان لابه کرد و اجتهاد
با سرشك پر ز خون سوگند داد

Her breast burning, she made supplication and earnest entreaty:
she appealed with bloody tears,

که به یزدان لطیف بیندید
که بکردت حامل عرش مجید

Saying, "by the gracious incomparable God
who has made you the bearer of the majestic Throne.

کیل ارزاق جهان را مشرفی
تشنگان فضل را تو مغرفی

You are the overseer for measuring the world's means of sustenance:
you are the ladler to them that thirst for the bounty"—

ز انکه میکاییل از کیل اشتقاق
دارد و کیال شد در ارتزاق

Because Michael is derived from *kayl* (measure), and he has become
the measurer (*kayyál*) in dispensation of the means of subsistence

که امانم ده مرا آزاد کن
بین که خون آلود میگویم سخن

"Give me quarter, set me free!
See how I am uttering words stained with blood."

معدن رحم اله آمد ملك
گفت چون ریزم بر آن ریش این نمك

The Angel is a mine of God's mercy: Michael said,
"How should I sprinkle this salt on that wound?"—

1590 مچنان که معدن قهر است دیو
که بر آورد از بنی آدم غریو

Just as the Devil is a mine of wrath,
for he has raised up a roar from the sons of Adam.

سبق رحمت بر غضب هست ای فتا
لطف غالب بود در وصف خدا

The precedence of Mercy over Wrath exists, O youth:
clemency was predominant in the nature of God.

بندگان دارند لا بد خوی او
مشکهاشان پر ز آب جوی او

His servants necessarily possess His disposition:
their water-skins are filled from the water of His stream.

آن رسول حق قلاووز سلوك
گفت الناس علی دین الملوك

The Messenger of God and the Guide on the journey
said that men follow the usage of their kings.

رفت میکاییل سوی رب دین
خالی از مقصود دست و آستین

Michael went to the Lord of the Judgement,
with hand and sleeve empty of the object of his quest.

1595 گفت ای دانای سر و شاه فرد
خاکم از زاری و گریه بسته کرد

He said, "O Knower of the secret, O peerless King,
the Earth bound me by lamenting and weeping.

آب دیده پیش تو با قدر بود
من نتانستم که آرم ناشنود

Tears were precious with You:
I could not feign not to have heard.

آه و زاری پیش تو بس قدر داشت
من نتانستم حقوق آن گذاشت

Moaning and wailing had great value with You:
I could not leave their rights unheeded.

پیش تو بس قدر دارد چشم تر
من چگونه گشتمی استیزه‌گر

With You the moist eye is much prized:
how should I have become quarrelsome in resisting?"

دعوت زاری است روزی پنج بار
بنده را که در نماز آ و بزار

There is a summons to the servant to lamentation five times a day—
"come to the ritual prayer, and lament."

1600 نعره‌ی موذن که حی علی الفلاح
و آن فلاح این زاری است و اقتراح

The muezzin's cry is "hasten to welfare,"
and that welfare is this lamentation and petitioning.

آن که خواهی کز غمش خسته کنی
راه زاری بر دلش بسته کنی

He whom You wish to make sorrow-stricken—
You bar against his heart the way to lamentation,

تا فرو آید بلا بی‌دافعی
چون نباشد از تضرع شافعی

In order that affliction may descend without anything to repel it,
when there is no intercessor of humble entreaty;

وان که خواهی کز بلایش واخری
جان او را در تضرع آوری

And You lead to humble entreaty the spirit of him
whom You wish to redeem from affliction.

گفته ای اندر نبی کان امتان
که بر ایشان آمد آن قهر گران

You have said in the *Qur'an* that those peoples
on which that heavy vengeance fell,

1605 چون تضرع می‌نکردند آن نفس
تا بلا زیشان بگشتی باز پس

It was because at that moment they would not make humble entreaty
that the affliction might be averted from them;

ليك دلهاشان چو قاسی گشته بود
آن گنه‌هاشان عبادت می‌نمود

But since their hearts had been hardened,
their sins appeared as obedient service.

تا نداند خويش را مجرم عنيد
آب از چشمش كجا داند دويد

Until the sinner deems himself rebellious,
how can tears run from his eye?

قصه‌ی قوم يونس عليه السلام بيان و برهان آن است كه تضرع و زاری دافع بلای آسمانی است، و حق تعالی فاعل مختار است پس تضرع و تعظيم پيش او مفيد باشد، و فلاسفه گويند فاعل به طبع است و به علت نه مختار پس تضرع طبع را نگرداند

The Story of the people of Yúnus, on whom be peace, is a demonstration and manifest proof that humble entreaty and lamentation avert affliction sent from Heaven. And God most High acts by free choice: therefore humble entreaty and reverence avail with Him. The philosophers, however, say that He acts by nature and as a cause, not by free choice: therefore humble entreaty cannot alter nature.

قوم يونس را چو پيدا شد بلا
ابر پر آتش جدا شد از سما

When the affliction became visible to the people of Yúnus,
a cloud full of fire departed from heaven.

برق می‌انداخت می‌سوزيد سنگ
ابر می‌غريد و رخ می‌ريخت رنگ

It was shooting lightning, the rocks were burning;
the cloud was roaring, cheeks were shedding colour.

جملگان بر بامها بودند شب
كه پديد آمد ز بالا آن كرب

All were on the roofs at night,
when that woe came into view from on high.

جملگان از بامها زير آمدند
سر برهنه جانب صحرا شدند

All came down from the roofs
and went bare-headed towards the open country.

مادران بچگان برون انداختند
تا همه ناله و نفير افراختند

Mothers cast out their children,
that all might raise wailing and distressful cries.

از نماز شام تا وقت سحر
خاك می‌كردند بر سر آن نفر

From the evening prayer till the hour of dawn,
those folk were throwing dust on their heads.

جملگی آوازها بگرفته شد
رحم آمد بر سر آن قوم لد

All voices were hushed:
Mercy came upon that perverse people.

بعد نوميدی و آه ناشكفت
اندك اندك ابر واگشتن گرفت

After despair and unrestrained lamentation,
little by little the cloud began to turn back.

قصه‌ی يونس دراز است و عريض
وقت خاك است و حديث مستفيض

The story of Yúnus is long and broad:
it is time of the Earth and the far-spread tale.

چون تضرع را بر حق قدرهاست
و آن بها كانجاست زاری را كجاست

Since humble entreaty has value with God—
and where has lamentation the price that it has there?—

هين اميد اكنون ميان را چست بند
خيز ای گرينده و دايم بخند

Oh, hope! Now gird your loins tight!
Arise, O weeper, and laugh continually,

كه برابر می‌نهد شاه مجيد
اشك را در فضل با خون شهيد

For the glorious King is ranking tears
as equal in merit to the blood of the martyr.

فرستادن اسرافیل را علیه السلام به خاك که حفنه ای برگیر از خاك بهر ترکیب جسم آدم علیه السلام

The sending of Seraphiel, on whom be peace, to the Earth with orders to take a handful of clay for moulding the body of Adam, on whom be peace.

گفت اسرافیل را یزدان ما
که برو ز آن خاك پر کن کف بیا

Our God said to Seraphiel,
"Go, fill your hand with that clay and come."

آمد اسرافیل هم سوی زمین
باز آغازید خاکستان حنین

Seraphiel, likewise, came to the Earth:
again the Earth began to moan,

کای فرشته‌ی صور و ای بحر حیات
که ز دمهای تو جان یابد موات

Saying, "O Angel of the Resurrection and O Sea of life,
by whose breaths the dead are revived,

در دمی از صور یك بانگ عظیم
پر شود محشر خلایق از رمیم

You blow one terrible blast from the trumpet,
and the place of Judgement becomes full of people from rotten bones.

در دمی در صور گویی الصلا
بر جهید ای کشتگان کربلا

You blow on the trumpet and cry,
'Listen, spring up, O you slain of Karbalá!

ای هلاکت دیده‌گان از تیغ مرگ
بر زنید از خاك سر چون شاخ و برگ

O you, who have perished by the sword of Death,
put forth your heads from the earth, like bough and leaf!'

رحمت تو و آن دم گیرای تو
پر شود این عالم از احیای تو

From your bringing the dead to life this world is filled with your mercy
and with that potent breath of yours.

تو فرشته‌ی رحمتی رحمت نما
حامل عرشی و قبله‌ی دادها

You are the Angel of mercy: show mercy!
You are the bearer of the Throne and the *qibla* of gifts."

عرش معدن گاه داد و معدلت
چارجو در زیر او پر مغفرت

The Throne is the mine of justice and equity:
beneath it are four rivers filled with forgiveness:

جوی شیر و جوی شهد جاودان
جوی خمر و دجله‌ی آب روان

A river of milk and a river of honey everlasting;
a river of wine and a river of running water

پس ز عرش اندر بهشتستان رود
در جهان هم چیزکی ظاهر شود

Then from the Throne they flow into Paradise;
some little thing appears in this world too,

گر چه آلوده‌ست اینجا آن چهار
از چه از زهر فنا و ناگوار

Although here those four are defiled—by what?
By the poison of mortality and indigestion.

جرعه ای بر خاك تیره ریختند
ز آن چهار و فتنه‌ای انگیختند

From those four a draught has been poured on the dark Earth
and a temptation has been offered,

تا بجویند اصل آن را این خسان
خود بر این قانع شدند این ناکسان

In order that these vile wretches may seek the source of it;
these worthless folk are content with this.

شیر داد و پرورش اطفال را
چشمه کرده سینه‌ی هر زال را

He has given milk and nourishment for babes:
He has made the breast of every wife a fountain.

خمر دفع غصه و اندیشه را
چشمه کرده از عنب در اجترا

He has given wine to drive away grief and care:
He has made of the grape a fountain to inspire courage.

انگبین داروی تن رنجور را
چشمه کرده باطن زنبور را

He has given honey as a remedy for the sick body:
He has made the inward part of the bee a fountain.

آب دادی عام اصل و فرع را
از برای طهر و بهر کرع را

He gave water universally to high and low
for cleanliness and for drinking.

تا از اینها پی بری سوی اصول
تو بر این قانع شدی ای بو الفضول

That you may follow the track from these towards the origins;
but you are content with this, O trifler.

بشنو اکنون ماجرای خاك را
که چه می‌گوید فسون محراك را

Now hear the story of the Earth
and what she is saying to enchant the disturber (of her peace).

پیش اسرافیل گشته او عبوس
می‌کند صد گونه شکل و چاپلوس

With frowning looks in the presence of Seraphiel,
she is practicing a hundred sorts of coquetry and blandishment,

که به حق ذات پاك ذو الجلال
که مدار این قهر را بر من حلال

Saying, “By the truth of the holy essence of the Almighty,
do not regard this violence to me as lawful!

من از این تقلیب بویی می‌برم
بد گمانی می‌دود اندر سرم

I have a presentiment of this change:
suspicious thoughts are running in my head.

تو فرشته‌ی رحمتی رحمت نما
ز انکه مرغی را نیازارد هما

You are the Angel of mercy: show mercy,
for the *huma* will not harm any bird.

ای شفا و رحمت اصحاب درد
تو همان کن کان دو نیکو کار کرد

O healing and mercy to the sorrowful;
do the same as those two benefactors did.”

زود اسرافیل باز آمد به شاه
گفت عذر و ماجرا نزد اله

At once Seraphiel returned to the King:
in God’s presence he excused himself and told what had passed,

کز برون فرمان بدادی که بگیر
عکس آن الهام دادی در ضمیر

Saying, “Outwardly You gave the command to take;
You inspired my conscience to do the opposite of that.

امر کردی در گرفتن سوی گوش
نهی کردی از قساوت سوی هوش

The command to take You did address to my ear, the prohibition
against hardheartedness You did address to my understanding.

سبق رحمت گشت غالب بر غضب
ای بدیع افعال و نیکو کار رب

Mercy, being prior, prevailed over wrath, O Lord
whose actions are incomparable and whose dealings are gracious.”

فرستادن عزراییل ملك العزم و الحزم را علیه السلام به بر گرفتن حفنه‌ی خاك تا شود جسم آدم چالاك علیه السلام

The sending of Azrael, the Angel of firm resolution and strong mind, on whom be peace, to seize a handful of clay in order that the body of Adam, on whom be peace, might be quickened.

گفت یزدان زود عزراییل را
که ببین آن خاك پر تخییل را

Straightway God said to Azrael,
“Behold the Earth full of vain imagination!

آن ضعیف زال ظالم را بیاب
مشت خاکی هین بیاور با شتاب

Find that feeble unjust old crone:
listen, fetch a handful of clay and make haste!"

رفت عزرابیل سرهنگ قضا
سوی کره‌ی خاك بهر اقتضا

Azrael, the captain of the Decree, went off towards the terrestrial globe
for the purpose of requisition.

خاك بر قانون نفیر آغاز کرد
داد سوگندش بسی سوگند خورد

The Earth, according to rule, began lamenting loudly:
she begged him; she swore many an oath,

کای غلام خاص و ای حمال عرش
ای مطاع الامر اندر عرش و فرش

Crying, "O favourite youth (page-of-honour), O bearer of the Throne,
O you whose command is obeyed in heaven and earth,

رو به حق رحمت رحمان فرد
رو به حق آن که با تو لطف کرد

Depart, for the sake of the mercy of the Merciful!
Depart, for the sake of Him who has shown kindness unto you!

حق شاهی که جز او معبود نیست
پیش او زاری کس مردود نیست

For the sake of that King who alone is worshipped
and with whom no one's lamentation is rejected!"

گفت نتوانم بدین افسون که من
رو بتابم ز آمر سر و علن

He replied, "These conjurations cannot move me to avert my face
from the Giver of commands secret or manifest."

گفت آخر امر فرمود او به حلم
هر دو امرند آن بگیر از راه علم

She said, "After all, He has commanded forbearance: both are commanded:
take the latter on the ground of knowledge."

گفت آن تاویل باشد یا قیاس
در صریح امر کم جو التباس

He replied, "That would be an interpretation or an inference:
do not seek to confuse the plain meaning of the command.

فکر خود را گر کنی تاویل به
که کنی تاویل این نامشتبه

If you interpret your own thought,
it is better than that you should interpret this unequivocal command.

دل همی‌سوزد مرا بر لابه‌ات
سینه‌ام پر خون شد از شورآبه‌ات

My heart is burning at your supplication;
my bosom is filled with blood on account of your salty tears.

نیستم بی‌رحم بل ز آن هر سه پاك
رحم بیش استم ز درد دردناك

I am not pitiless; nay, I have greater pity
than those three holy ones for the sorrow of the sorrowful.

گر طپانچه می‌زنم من بر یتیم
ور دهد حلوا به دستش آن حلیم

If I am slapping an orphan,
while a mild-natured person may put halwá in his hand,

این طپانچه خوشتر از حلوای او
ور شود غره به حلوا وای او

Those slaps are better than the other's *halwá*;
and if he be beguiled by the halwá, woe to him!

بر نفیر تو جگر می‌سوزدم
لیك حق لطفی همی‌آموزدم

My heart is burning at your lamentable cry,
but God is teaching me a kindness—

لطف مخفی در میان قهرها
در حدث پنهان عقیق بی‌بها

The kindness concealed amidst cruelties,
the priceless cornelian hidden in filth.

قهر حق بهتر ز صد حلم من است
منع کردن جان ز حق جان کندن است

The cruelty done by God is better than a hundred clemencies of mine:
to withhold the soul from God is agony to the soul.

بدترین قهرش به از حلم دو کون
نعم رب العالمین و نعم عون

His worst cruelty is better than the clemency of both worlds:
how excellent is *the Lord of created beings* and how excellent help!

لطفهای مضمر اندر قهر او
جان سپردن جان فزاید بهر او

In His cruelty there are secret kindnesses:
to surrender the soul for His sake increases the soul.

هین رها کن بد گمانی و ضلال
سر قدم کن چون که فرمودت تعال

Listen, dismiss suspicion and error:
make your head a foot since He has bidden you come.

1670 آن تعال او تعالیها دهد
مستی و جفت و نهالیها دهد

His ‘Come’ will give exaltations;
it will give intoxication and brides and couches.

باری آن امر سنی را هیچ هیچ
من نیارم کرد وهن و پیچ پیچ

In short, never, never can I weaken that sublime command
and complicate it.”

این همه بشنید آن خاك نژند
ز آن گمان بد بدش در گوش بند

The wretched Earth heard all this,
in her ear was a plug arising from that evil suspicion.

باز از نوع دگر آن خاك پست
لابه و سجده همی‌کرد او چو مست

Once more in another fashion the lowly Earth made entreaty
and prostrated herself, like a drunken man.

گفت نه برخیز نبود زین زیان
من سر و جان می‌نهم رهن و ضمان

He said, “Nay, arise! There is no loss from this,
I lay my head and life as a pledge and guarantee.

1675 لابه منديش و مكن لابه دگر
جز بدان شاه رحیم دادگر

Do not think of entreating, do not make further entreaty
except to that merciful and justice-dealing King.

بنده فرمانم نیارم ترك کرد
امر او کز بحر انگیزید گرد

I am a slave to command, I dare not neglect His command
which raised dust from the sea.

جز از آن خلاق گوش و چشم و سر
نشنوم از جان خود هم خیر و شر

Save from the Creator of ear and eye and head
I will hear neither good nor evil—not even from my own soul.

گوش من از غیر گفت او کر است
او مرا از جان شیرین جان‌تر است

My ear is deaf to all words but His:
He is dearer to me than my sweet soul.

جان از او آمد نیامد او ز جان
صد هزاران جان دهد او رایگان

The soul came from Him, not He from the soul:
He bestows a hundred thousand souls free of cost.

1680 جان که باشد کش گزینم بر کریم
كيك چه بود که بسوزم زو گلیم

Who is the soul that I should prefer her to the Gracious?
What is a flea that I should burn the blanket on account of it?

من ندانم خیر الا خیر او
صم و بکم و عمی من از غیر او

I know no good but His good:
I am *deaf and dumb and blind* to all but Him.

گوش من کر است از زاری کنان
که منم در کف او همچون سنان

My ear is deaf to those who make lamentation,
for I am as the spear in His hand.

بیان آن که مخلوقی که ترا از او ظلمی رسد به حقیقت او همچون آلتی است، عارف آن بود که به حق رجوع کند نهٍ به آلت و اگر به آلت رجوع کند به ظاهر نه از جهل کند بلکه برای مصلحتی چنان که بایزید قدس الله سره گفت که چندین سال است که من با مخلوق سخن نگفته‌ام و از مخلوق سخن نشنیده‌ام و لیکن خلق چنین پندارند که با ایشان سخن می‌گویم و از ایشان می‌شنوم زیرا ایشان مخاطب اکبر را نمی‌بینند که ایشان چون صدایند او را نسبت به حال من، التفات مستمع عاقل به صدا نباشد چنان که مثل است معروف: قال الجدار للوتد لم تشقنی قال الوتد انظر الی من یدقنی

Explaining that when injury befalls you from a creature of God, he in reality is like an instrument. The gnostic is he that refers (all action) to God, not to the instrument; and if he refer it to the instrument formally, he does so not in ignorance but for a purpose. Thus Abu Yazíd, may God sanctify his spirit, said, "During all these years I have never spoken to any creature or heard any creature speak to me; but people fancy that I am speaking and listening to them, because they do not see the Most Great Speaker, of whom they in relation to me are the echo." The intelligent hearer pays no heed to the echo. There is a well-known proverb to this effect,, "The wall said to the nail, 'Why are you splitting me?' The nail replied, 'Look at him who is hitting me.'"

احمقانه از سنان رحمت مجو
ز آن شهی جو کان بود در دست او

Do not foolishly beg the spear for mercy:
beg mercy of the King in whose hand is the spear.

با سنان و تیغ لابه چون کنی
او اسیر آمد به دست آن سنی

How should you supplicate the spear and sword
which are captives in the hand of that Exalted One?

او به صنعت آزر است و من صنم
آلتی کاو سازدم من آن شوم

He is Ázar in craftsmanship, and I am the idol:
whatever instrument He may make of me, I become that.

گر مرا ساغر کند ساغر شوم
ور مرا خنجر کند خنجر شوم

If He makes me a cup, I become a cup;
and if He makes me a dagger, I become a dagger.

گر مرا چشمه کند آبی دهم
ور مرا آتش کند تابی دهم

If He makes me a fountain, I give water;
and if He makes me fire, I give heat.

گر مرا باران کند خرمن دهم
ور مرا ناوك کند در تن جهم

If He makes rain of me, I give a wheat stack;
and if He makes an arrow of me, I dart into the body.

گر مرا ماری کند زهر افکنم
ور مرا یاری کند خدمت کنم

If He make me a snake (*márí*), I emit venom;
and if He make me a friend (*yárí*), I do service.

من چو کلکم در میان اصبعین
نیستم در صف طاعت بین بین

I am as a pen between His two fingers:
I do not waver in the ranks of obedience."

خاك را مشغول کرد او در سخن
یك کفی بربود از آن خاك کهن

He engaged the Earth in discourse;
he snatched from the old Earth a handful.

ساحرانه در ربود از خاکدان
خاك مشغول سخن چون بی‌خودان

Like a magician he snatched it from the Earth, the Earth was absorbed,
like those beside themselves, in listening to his words.

رد تا حق تربت بی‌رای را
تا به مکتب آن گریزان پای را

He brought the inconsiderate clay to God:
the runaway to school.

گفت یزدان که به علم روشنم
که ترا جلاد این خلقان کنم

God said, “By My resplendent knowledge,
I will make you the executioner of these creatures.”

1695 گفت یا رب دشمنم گیرند خلق
چون فشارم خلق را در مرگ حلق

He replied, “O Lord, Your creatures will regard me as their enemy
when I strangle them at death.

تو روا داری خداوند سنی
که مرا مبغوض و دشمن رو کنی

Deem it right, O exalted Lord, to make me hated
and like a foe in appearance?”

گفت اسبابی پدید آرم عیان
از تب و قولنج و سرسام و سنان

He said, “I will bring into clear view certain causes,
fever, dysentery, inflammation and spear wounds;

که بگردانم نظرشان را ز تو
در مرضها و سببهای سه تو

For I will turn their attention from you
to the diseases and threefold causes”

گفت یا رب بندگان هستند نیز
که سببها را بدرند ای عزیز

Azrael replied, “O Lord, there are also servants
who shatter causes, O Almighty.”

1700 چشمشان باشد گذاره از سبب
در گذشته از حجب از فضل رب

Their eye pierces through the cause:
by the grace of the Lord, it has passed beyond veils.

سرمه‌ی توحید از کحال حال
یافته رسته ز علت و اعتلال

It has obtained the eye salve of Unity from the oculist of ecstasy
and has been delivered from ailment and infirmity.

ننگرند اندر تب و قولنج و سل
راه ندهند این سببها را به دل

They do not look at fever and dysentery and consumption:
they do not admit these causes into their heart;

ز انکه هر یك زین مرضها را دواست
چون دوا نپذیرد آن فعل قضاست

For every one of these diseases has its cure:
when it becomes incurable, that is the act of the Decree.

هر مرض دارد دوا می‌دان یقین
چون دوای رنج سرما پوستین

Know for certain that every disease has its cure,
as a fur is the cure for the pain of cold;

1705 چون خدا خواهد که مردی بفسرد
سردی از صد پوستین هم بگذرد

When God wills that a man shall be frozen,
the cold penetrates even a hundred furs

در وجودش لرزه‌ای بنهد که آن
نه به جامه به شود نه از آشیان

And puts into his body a tremor
that will not be made better by clothes or by the house

چون قضا آید طبیب ابله شود
و آن دوا در نفع هم گمره شود

When the Decree comes, the physician is made foolish,
and the medicine too loses its beneficial effect.

کی شود محجوب ادراك بصیر
زین سببهای حجاب گول گیر

How should the perception of the (mystic) seer
be veiled by these causes, which are a veil to catch the dolt?

اصل بیند دیده چون اکمل بود
فرع بیند چون که مرد احول بود

When the eye is quite perfect, it sees the root;
when a man is cross eyed, it sees the branch.

جواب آمدن که آن که نظر او بر اسباب و مرض و زخم تیغ نیاید بر کار تو عزراییل هم نیاید که تو هم سببی اگر چه مخفی‌تری از آن سببها، و بود که بر آن رنجور مخفی نباشد که و هو أَقْرَبُ إِلَيْهِ مِنْكُمْ وَ لكِنْ لا تُبْصِرُونَ

The answer, "One who does not regard causes and diseases and sword-wounds will likewise pay no regard to your action, O Azrael, for you too are a cause, although you are more concealed than those causes." And maybe it is not concealed from the sick man, for He is nearer to him than you are, but you do not see.

گفت یزدان آن که باشد اصل دان
پس ترا کی بیند او اندر میان

God said, "He who perceives the origin:
how, then, should he be conscious of your intervention?

گر چه خویش از عامه پنهان کرده‌ای
پیش روشن دیده‌گان هم پرده‌ای

Although you have concealed yourself from the vulgar,
still to the clear-eyed you are a veil."

دان که ایشان را شکر باشد اجل
چون نظرشان مست باشد در دول

And those to whom death is as sugar—
how should their sight be intoxicated with the fortunes?

تلخ نبود پیش ایشان مرگ تن
چون روند از چاه و زندان در چمن

Bodily death is not bitter to them,
since they go from a dungeon and prison into a garden.

وا رهیدند از جهان پیچ پیچ
کس نگرید بر فوات هیچ هیچ

They have been delivered from the world of torment:
none weeps for the loss of nothing, nothing.

برج زندان را شکست ارکانیی
هیچ از او رنجد دل زندانیی

If an elemental spirit breaks the bastion of a prison,
will the heart of any prisoner be angry with him?

کای دریغ این سنگ مرمر را شکست
تا روان و جان ما از حبس رست

"Alas, he has broken this marble stone,
so that our spirits and souls have escaped from confinement.

آن رخام خوب و آن سنگ شریف
برج زندان را بهی بود و الیف

The beautiful marble and the noble stone of the prison-bastion
were pleasing and agreeable.

چون شکستش تا که زندانی برست
دست او در جرم این باید شکست

Why did he break them, so that the prisoners escaped?
His hand must be broken as a penalty for this."

هیچ زندانی نگوید این فشار
جز کسی کز حبس آرندش به دار

No prisoner will talk such nonsense
except that one who is brought from prison to the gallows.

تلخ کی باشد کسی را کش برند
از میان زهر ماران سوی قند

How should it be bitter to one whom they take
from amidst snake-poison towards sugar?

جان مجرد گشته از غوغای تن
می‌پرد با پر دل بی‌پای تن

The soul, freed from the turmoil of the body,
is soaring on the wings of the heart without bodily feet,

همچو زندانی چه کاندر شبان
خسبد و بیند به خواب او گلستان

Like the prisoner in a dungeon who falls asleep at night
and dreams of a rose garden,

گوید ای یزدان مرا در تن مبر
تا در این گلشن کنم من کر و فر

And says, "O God, do not bring me to my body,
in order that I may walk as a prince in this garden."

گویدش یزدان دعا شد مستجاب
وا مرو و الله اعلم بالصواب

God says to him, "Your prayer is granted: go not back"—and God
best knows the right course.

این چنین خوابی ببین چون خوش بود
مرگ نادیده به جنت در رود

Consider how delightful such a dream is!
Without having seen death, he goes into Paradise.

هیچ او حسرت خورد بر انتباه
بر تن با سلسله در قعر چاه

Does he feel any regret for wakefulness
and for the body in chains at the bottom of the dungeon?

مومنی آخر در آ در صف رزم
که ترا بر آسمان بوده ست بزم

If you are a true believer, come now, enter the ranks of battle,
for a feast has been or you in Heaven.

بر امید راه بالا کن قیام
همچو شمعی پیش محراب ای غلام

In the hope of journeying upwards, take your stand before the *mihrab*,
like a candle, O youth!

اشك می‌بار و همی‌سوز از طلب
همچو شمع سر بریده جمله شب

Let your tears fall like rain, and burn in search all night long,
like the candle beheaded (by the flame).

لب فرو بند از طعام و از شراب
سوی خوان آسمانی کن شتاب

Close your lips against food and drink:
hasten towards the Heavenly table.

دم‌به‌دم بر آسمان می‌دار امید
در هوای آسمان رقصان چو بید

Continually keep your hope on Heaven,
dancing like the willow in desire for Heaven.

دم‌به‌دم از آسمان می‌آیدت
آب و آتش رزق می‌افزایدت

Continually from Heaven water and fire will be coming to you
and increasing your provision.

گر ترا آن جا برد نبود عجب
منگر اندر عجز و بنگر در طلب

If your aspiration bears you there, it is no wonder:
do not regard your weakness, regard your search;

کاین طلب در تو گروگان خداست
ز انکه هر طالب به مطلوبی سزاست

For this search is God's pledge within you,
because every seeker deserves something sought.

هد کن تا این طلب افزون شود
تا دلت زین چاه تن بیرون شود

Strive that this search may increase,
so that your heart may escape from this bodily dungeon.

خلق گوید مرد مسکین آن فلان
تو بگویی زنده‌ام ای غافلان

People will say, "Poor so-and-so is dead,"
you will say, "I am living, O ye heedless ones!

گر تن من همچو تنها خفته است
هشت جنت در دلم بشکفته است

Though my body, like bodies, is laid to rest,
the Eight Paradises have blossomed in my heart."

جان چو خفته در گل و نسرین بود
چه غم است ار تن در آن سرگین بود

When the spirit is lying at rest amidst roses and eglantines,
what does it matter if the body is in that dung?

جان خفته چه خبر دارد ز تن
کاو به گلشن خفت یا در گولخن

What should the spirit laid asleep know of the body,
whether it is in a rose-garden or an ash pit?

می‌زند جانِ درِ جهان آبگون
نعره‌ی یا لَيْتَ قَوْمِي يعلمون

In the bright world the spirit is crying,
"*Oh, would that my people knew*!"

گر نخواهد زیست جان بی‌این بدن
پس فلك ایوان کی خواهد بدن

If the spirit shall not live without this body,
then for whom shall Heaven be the palace?

گر نخواهد بی‌بدن جان تو زیست
فِي السَّماءِ رِزْقُكُمْ روزی کیست

If your spirit shall not live without the body,
for whom is the blessing *in Heaven is your provision?*

در بیان وخامت چرب و شیرین دنیا و مانع شدن او از طعام الله چنان که فرمود الجوع طعام الله یحیی به ابدان الصدیقین ای فی الجوع طعام الله و قوله ابیت عند ربی یطعمنی و یسقینی و قوله یُرْزَقُونَ فَرِحِینَ

Explaining the ruinous cause of the fat and sweet things of the World and how they hinder one from the Food of God, as he has said—"Hunger is the Food of God with which He revives the bodies of the true," i.e. in hunger the Food of God is; and he has said, "I pass the night with my Lord and He gives me food and drink"; and God has said, "being provided for, rejoicing."

وارهی زین روزی ریزه‌ی کثیف
در فتی در لوت و در قوت شریف

If you are delivered from this provision of gross scraps,
you will fall to dainty viands and noble food.

گر هزاران رطل لوتش می‌خوری
می‌روی پاك و سبك همچون پری

If you are eating a hundred pounds' weight of His viands,
you will depart pure and light as a peri;

که نه حبس باد و قولنجت کند
چار میخ معده آهنجت کند

For they will not make you a prisoner of wind and dysentery
and crucify you with gripes.

گر خوری کم گرسنه مانی چو زاغ
ور خوری پر گیرد آروغت دماغ

If you eat little, you will remain hungry like the crow;
and if you eat your fill, you will suffer from belching.

کم خوری خوی بد و خشکی و دق
پر خوری شد تخمه را تن مستحق

If you eat little, ill-temper and anemia and consumption;
if you eat your fill, your body will incur indigestion.

از طعام الله و قوت خوش گوار
بر چنان دریا چو کشتی شو سوار

Through the Food of God and the easily digested nutriment,
ride like a ship on such a ocean.

باش در روزه شکیبا و مصر
دم‌به‌دم قوت خدا را منتظر

Be patient and persistent in fasting:
always expecting the Food of God;

کان خدای خوب کار بردبار
هدیه‌ها را می‌دهد در انتظار

For God, who acts with goodness and is long-suffering,
bestows gifts in expectation.

انتظار نان ندارد مرد سیر
که سبك آید وظیفه یا که دیر

The full-fed man does not wait expectantly for bread,
whether his allowance will come soon or late;

بی‌نوا هر دم همی‌گوید که کو
در مجاعت منتظر در جستجو

The foodless man is always asking, "Where is it?"
and expecting it hungrily and seeking and searching.

چون نباشی منتظر ناید به تو
آن نواله‌ی دولت هفتاد تو

Unless you are expectant,
that bounty of manifold felicity will not come to you.

ای پدر الانتظار الانتظار
از برای خوان بالا مردوار

Expectation, O father, expectation, like a man,
for the sake of the dishes from above.

هر گرسنه عاقبت قوتی بیافت
آفتاب دولتی بر وی بتافت

Every hungry man obtained some food at last:
the sun of fortune shone upon him.

ضیف با همت چو آشی کم خورد
صاحب خوان آش بهتر آورد

When a magnanimous guest will not eat some food,
the host brings better food,

جز که صاحب خوان درویشی لئیم
ظن بد کم بر به رزاق کریم

Unless he is a poor host and a mean one.
Do not think ill of the generous Provider!

سر بر آور همچو کوهی ای سند
تا نخستین نور خور بر تو زند

Lift up your head like a mountain, O man of authority,
in order that the first rays of the Sun may strike upon you;

کان سر کوه بلند مستقر
هست خورشید سحر را منتظر

For the lofty firm-based mountain-peak
is expecting the sun of dawn.

جواب آن مغفل که گفته است که خوش بودی این جهان اگر مرگ نبودی و خوش بودی ملك دنیا اگر زوالش نبودی و علی هذه الوتیرة من الفشارات

Reply to the simpleton who has said that this world would be delightful if there were no death and that the possessions of the present life would be delightful if they were not fleeting and other absurdities in the same style.

آن یکی می‌گفت خوش بودی جهان
گر نبودی پای مرگ اندر میان

A certain man was saying, "The world would be delightful,
were it not for the intervention of death."

آن دگر گفت ار نبودی مرگ هیچ
که نیرزیدی جهان پیچ پیچ

The other said, "If there were no death,
the tangled world would not be worth a straw.

خرمنی بودی به دشت افراشته
مهمل و ناکوفته بگذاشته

It would be a stack heaped up in the field
and neglected and left unthreshed.

مرگ را تو زندگی پنداشتی
تخم را در شوره خاکی کاشتی

You have supposed death to be life:
you have sown your seed in a barren soil.

عقل کاذب هست خود معکوس بین
زندگی را مرگ بیند ای غبین

The false reason, indeed, sees the reverse:
it sees life as death, O man of weak judgement."

ای خدا بنمای تو هر چیز را
آن چنان که هست در خدعه سرا

Do You, O God, show us everything
as it really is in this house of illusion.

هیچ مرده نیست پر حسرت ز مرگ
حسرتش آن است کش کم بود برگ

None that has died is filled with grief on account of death;
his grief is caused by having too little provision;

ور نه از چاهی به صحرا اوفتاد
در میان دولت و عیش و گشاد

Otherwise he has come from a dungeon into the open country
amidst fortune and pleasure and delight;

زین مقام ماتم و تنگین مناخ
نقل افتادش به صحرای فراخ

From this place of mourning and narrow vale
he has been transported to the spacious plain.

مقعد صدقی نه ایوان دروغ
باده‌ی خاصی نه مستیی ز دوغ

It is *a seat of truth*, not a palace of falsehood;
a choice wine, not an intoxication with buttermilk.

مقعد صدق و جلیس حق شده
رسته زین آب و گل آتشکده

It is *the seat of truth*, and God is beside him:
he is delivered from this water and earth of the fire-temple.

ور نکردی زندگانی منیر
یك دو دم مانده است مردانه بمیر

And if you have not led the illuminative life,
one or two moments remain: die like a man!

فيما يرجى من رحمه الله تعالى معطى النعم قبل استحقاقها وَ هُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ ما قَنَطُوا، و رب بعد يورث قربا و رب معصية ميمونة و رب سعاده تاتى من حيث يرجى النقم ليعلم ان الله يبدل سيئاتهم حسنات

Concerning what may be hoped for from the mercy of God most High, who bestows His favours before they have been deserved— and He it is who sends down the rain after they have despaired. And many an estrangement produces intimacy, and there is many a blessed sin, and many a happiness that comes in a case where penalties are expected, in order that it may be known that God changes their evil deeds to good.

در حديث آمد كه روز رستخيز
امر آيد هر يكى تن را كه خيز

In the Traditions it is related that on the Day of Resurrection
every single body will be commanded to arise.

نفخ صور امر است از يزدان پاك
كه بر آريد اى ذراير سر ز خاك

The blast of the trumpet is the command from the Holy God,
namely, “O children, lift up your heads from the grave.”

باز آيد جان هر يك در بدن
همچو وقت صبح هوش آيد به تن

Every one’s soul will return to its body,
just as consciousness returns to the body at dawn.

جان تن خود را شناسد وقت روز
در خراب خود در آيد چون كنوز

At daybreak the soul recognises its own body
and re-enters its own ruin, like treasures.

جسم خود بشناسد و در وى رود
جان زرگر سوى درزى كى رود

It recognises its own body and goes into it:
how should the soul of the goldsmith go to the tailor?

جان عالم سوى عالم مى‌دود
روح ظالم سوى ظالم مى‌دود

The soul of the scholar runs to the scholar,
the spirit of the tyrant runs to the tyrant;

كه شناسا كردشان علم اله
همچو بره و ميش وقت صبحگاه

For the Divine Knowledge has made them cognisant,
as the lamb and the ewe, at the hour of dawn.

پاى كفش خود شناسد در ظلم
چون نداند جان تن خود اى صنم

The foot knows its own shoe in the dark:
how should not the soul know its own body, O worshipful one?

صبح حشر كوچك است اى مستجير
حشر اكبر را قياس از وى بگير

Dawn is the little resurrection: O seeker of refuge,
judge from it what the greater resurrection will be like.

آن چنان كه جان بپرد سوى طين
نامه پرد تا يسار و تا يمين

Even as the soul flies towards the clay,
the scroll will fly into the left hand or the right.

در كفش بنهند نامه‌ى بخل و جود
فسق و تقوى آن چه دى خو كرده بود

Into his hand will be put the scroll of avarice and liberality,
impiety and piety, and all the dispositions that he had formed yesterday

چون شود بيدار از خواب او سحر
باز آيد سوى او آن خير و شر

At dawn when he wakes from slumber,
that good and evil will come back to him.

گر رياضت داده باشد خوى خويش
وقت بيدارى همان آيد به پيش

If he has disciplined his moral nature,
the same nature will present itself to him when he wakes;

ور بد او دى خام و زشت و در ضلال
چون عزا نامه سيه يابد شمال

And if yesterday he was ignorant and wicked and misguided,
he will find his left hand black as a letter of mourning;

ور بد او دی پاك و با تقوی و دین
وقت بیداری برد در ثمین

But if yesterday he was clean and pious and religious,
when he wakes he will gain the precious pearl.

هست ما را خواب و بیداری ما
بر نشان مرگ و محشر دو گوا

Our sleep and waking are two witnesses which attest to us
the significance of death and resurrection.

حشر اصغر حشر اکبر را نمود
مرگ اصغر مرگ اکبر را زدود

The lesser resurrection has shown forth the greater resurrection;
the lesser death has illumined the greater death.

لیك این نامه خیال است و نهان
و آن شود در حشر اکبر بس عیان

But this scroll is a fancy and hidden,
though at the greater resurrection it will be very clearly seen.

این خیال اینجا نهان پیدا اثر
زین خیال آن جا برویاند صور

Here this fancy is hidden, the traces are visible;
but there He from this fancy will produce forms.

در مهندس بین خیال خانه‌ای
در دلش چون در زمینی دانه‌ای

Behold in the architect the fancy of a house,
in his mind like a seed in a piece of earth.

آن خیال از اندرون آید برون
چون زمین که زاید از تخم درون

That fancy comes forth from within,
as the earth bears from the seed within.

هر خیالی کاو کند در دل وطن
روز محشر صورتی خواهد شدن

Every fancy that makes its abode in the mind
will become a form on the Day of Resurrection,

چون خیال آن مهندس در ضمیر
چون نبات اندر زمین دانه گیر

Like the architect's fancy in his thought;
like the plant in the earth that takes the seed.

مخلصم زین هر دو محشر قصه‌ای است
مومنان را در بیانش حصه‌ای است

My object in both these resurrections is a story;
in its exposition there is a moral for the true believers.

چون بر آید آفتاب رستخیز
بر جهند از خاك زشت و خوب تیز

When the sun of the Resurrection rises,
foul and fair will leap up hastily from the grave

سوی دیوان قضا پویان شوند
نقد نیك و بد به کوره می‌روند

They will be running to the *Díwán* of the Decree:
the good and bad coin will go into the crucible—

نقد نیکو شادمان و ناز ناز
نقد قلب اندر زحیر و در گداز

The good coin joyously and with great delight;
the false coin in anguish and melting.

لحظه لحظه امتحانها می‌رسد
سر دلها می‌نماید در جسد

At every moment the probations will be arriving:
the thoughts concealed in the heart will be appearing in the body,

چون ز قندیل آب و روغن گشته فاش
یا چو خاکی که بروید سرهاش

As when the water and oil in a lamp are exposed to view,
or like a piece of earth from which grow up the deposited within.

از پیاز و گندنا و کوکنار
سر دی پیدا کند دست بهار

From onion, leek, and poppy
the hand of Spring reveals the secret of Winter—

آن یکی سر سبز نحن المتقون
و آن دگر همچون بنفشه سر نگون

One fresh and green, saying, "We are the devout";
and the other drooping their heads like the violet,

چشمها بیرون جهیده از خطر
گشته ده چشمه ز بیم مستقر

Their eyes starting out from the danger,
and streaming like ten fountains from fear of the appointed end;

باز مانده دیده‌ها در انتظار
تا که نامه ناید از سوی یسار

Their eyes remaining in expectation,
lest the scroll come from the left side;

چشم گردان سوی راست و سوی چپ
ز انکه نبود بخت نامه‌ی راست زپ

Their eyes rolling to right and left,
because the fortune of the scroll from the right is not easy.

نامه‌ای آید به دست بنده‌ای
سر سیه از جرم و فسق آگنده‌ای

There comes into the hand of a servant a scroll headed with black
and cram-full of crime and wickedness;

اندر او یك خیر و یك توفیق نه
جز که آزار دل صدیق نه

Containing not a single good deed or act of saving grace—
nothing but wounds inflicted on the hearts of the saintly;

پر ز سر تا پای زشتی و گناه
تسخر و خنبك زدن بر اهل راه

Filled from top to bottom with foulness and sin,
with mockery and jeering at the followers of the Way,

آن دغل کاری و دزدیهای او
و آن چو فرعونان انا و انای او

His rascal behaviour,
thieving and Pharaoh-like expressions of self-glorification.

چون بخواند نامه‌ی خود آن ثقیل
داند او که سوی زندان شد رحیل

When that odious man reads his scroll,
he knows that he is on the road to prison.

پس روان گردد چو دزدان سوی دار
جرم پیدا بسته راه اعتذار

Then he sets out, like robbers going to the gallows;
his crime manifest, and the way of excusing himself barred.

آن هزاران حجت و گفتار بد
بر دهانش گشته چون مسمار بد

The thousands of bad pleas and speeches
have become like an evil nail on his mouth.

رخت دزدی بر تن و در خانه‌اش
گشته پیدا گم شده افسانه‌اش

The stolen property has been discovered on his person and in his house:
his story has vanished.

پس روان گردد به زندان سعیر
که نباشد خار را ز آتش گزیر

He sets out, therefore, to the prison of Hell;
for thorns have no means of escape from the fire.

چون موکل آن ملایك پیش و پس
بوده پنهان گشته پیدا چون عسس

The angels that were hidden, as custodians before and behind
have become visible like policemen.

می‌برندش می‌سپوزندش به نیش
که برو ای سگ به کهدانهای خویش

They take him along, prodding him with the goad and saying,
"Begone, O dog, to your own kennels!"

می‌کشد پا بر سر هر راه
تا بود که بر جهد ز آن چاه او

He drags his feet on every road
that perchance he may escape from the pit.

منتظر می‌ایستد تن می‌زند
در امیدی روی واپس می‌کند

He stands expectantly, keeping silence
and turning his face backward in a hope,

اشك می‌بارد چو باران خزان
خشك اومیدی چه دارد او جز آن

Pouring tears like autumn rain.
A mere hope—what has he except that?

هر زمانی روی واپس می‌کند
رو به درگاه مقدس می‌کند

At every moment he is looking back
and turning his face to the Holy Court.

پس ز حق امر آید از اقلیم نور
که بگوییدش که ای بطال عور

Then from God in the realm of light comes the command—
"Say to him, 'O never-do-well destitute,

انتظار چیستی ای کان شر
رو چه واپس می‌کنی ای خیره‌سر

What are you expecting, O mine of mischief?
Why are you looking back, O giddy-headed man?

نامه‌ات آن است کت آمد به دست
ای خدا آزار و ای شیطان‌پرست

Your scroll is that which came into your hand,
O offender against God and worshipper of the Devil.

چون بدیدی نامه‌ی کردار خویش
چه نگری پس بین جزای کار خویش

Since you have seen the scroll of your deeds, why do you look back?
Behold the reward of your works!

بی‌هده چه مول مولی می‌زنی
در چنین چه کو امید روشنی

Why are you tarrying in vain?
Where is hope of light in such a pit as this?

نه ترا از روی ظاهر طاعتی
نه ترا در سر و باطن نیتی

Neither outwardly have you any act of piety,
nor inwardly and in your heart an intention;

نه ترا شبها مناجات و قیام
نه ترا در روز پرهیز و صیام

No nightly prayers and vigils,
no abstinence and fasting in the daytime;

نه ترا حفظ زبان ز آزار کس
نه نظر کردن به عبرت پیش و پس

No holding your tongue to avoid hurting anyone,
no looking earnestly forward and backward.

پیش چه بود یاد مرگ و نزع خویش
پس چه باشد مردن یاران ز پیش

What is forward? To think of your own death and last agony.
What is backward? To remember the earlier deaths of your friends.

نه ترا بر ظلم توبه‌ی پر خروش
ای دغا گندم نمای جو فروش

You have no wailful penitence for your injustice,
O rogue who show wheat and sell barley.

چون ترازوی تو کژ بود و دغا
راست چون جویی ترازوی جزا

Since your scales were wrong and false,
how should you require the scales of your retribution to be right?

چون که پای چپ بدی در غدر و کاست
نامه چون آید ترا در دست راست

Since you were a left foot in fraud and dishonesty,
how should the scroll come into your right hand?

چون جزا سایه‌ست ای قد تو خم
سایه‌ی تو کژ فتد در پیش هم

Since retribution is the shadow, accordingly your shadow,
O man of bent figure, falls crookedly before you.'"

زین قبل آید خطابات درشت
که شود که را از آن هم گوژ پشت

From this quarter comes harsh words of rebuke
that even the back of a mountain would be bowed by them.

بنده گوید آن چه فرمودی بیان
صد چنانم صد چنانم صد چنان

The servant answers: "I am a hundred, hundred, hundred times as much
as that which You have declared.

خود تو پوشیدی بترها را به حلم
ور نه می‌دانی فضیحت‌ها به علم

Truly, in Your patience You have thrown a veil over worse things;
otherwise You know with Your knowledge shameful deeds;

لیك بیرون از جهاد و فعل خویش
از ورای خیر و شر و کفر و کیش

But, outside of my own exertion and action,
beyond good and evil and religion and infidelity,

وز نیاز عاجزانه‌ی خویشتن
وز خیال و وهم من یا صد چو من

And beyond my feeble supplication and the fancy
and imagination of myself or a hundred like me,

بودم اومیدی به محض لطف تو
از ورای راست باشی یا عتو

Beyond living righteously or behaving disobediently—
I had a hope in Your pure lovingkindness.

بخشش محضی ز لطف بی‌عوض
بودم اومید ای کریم بی‌غرض

I had hope in the pure bounty from Your spontaneous loving kindness,
O Gracious Disinterested One.

رو سپس کردم بدان محض کرم
سوی فعل خویشتن می‌ننگرم

I turn my face back to that pure grace:
I am not looking towards my own actions.

سوی آن اومید کردم روی خویش
که وجودم داده‌ای از پیش پیش

I turn my face towards that hope,
for You have given me existence older than of old.

خلعت هستی بدادی رایگان
من همیشه معتمد بودم بر آن

You gave existence, free of cost, as a robe of honour:
I have always relied upon that."

چون شمارد جرم خود را و خطا
محض بخشایش در آید در عطا

When he recounts his sins and trespasses,
the Pure Bounty begins to show munificence,

کای ملایك باز آریدش به ما
که بده‌ستش چشم دل سوی رجا

Saying, "O angels, bring him back to Us,
for his inward eye has been towards hope.

لاابالی‌وار آزادش کنیم
و آن خطاها را همه خط بر زنیم

Like one who cares about nothing,
We will set him free and cancel all his trespasses.

لاابالی مر کسی را شد مباح
کش زبان نبود ز غدر و از صلاح

I don't care is permitted to that One
who loses nothing by perfidy and by probity.

آتشی خوش بر فروزیم از کرم
تا نماند جرم و زلت بیش و کم

We will kindle up a goodly fire of grace,
in order that no sin and fault, great or small, may endure—

آتشی کز شعله‌اش کمتر شرار
می‌بسوزد جرم و جبر و اختیار

Such a fire that the least spark of the flame thereof
is consuming sin and necessity and free-will.

شعله در بنگاه انسانی زنیم
خار را گلزار روحانی کنیم

We will set fire to the tenement of Man
and make the thorns a spiritual garden of roses.

ما فرستادیم اِز چرخ نهم
کیمیا يُصْلِحْ لَكُمْ أعمالكم

We have sent from the Ninth Sphere the elixir;
He will rectify for you your actions."

خود چه باشد پیش نور مستقر
کر و فر اختیار بو البشر

What in truth is Adam's sovereignty and power of choice
beside the Light of the Everlasting Abode?

گوشت پاره آلت گویای او
پیه پاره منظر بینای او

His speaking organ is a piece of flesh;
the seat of his vision is a piece of fat;

مسمع او آن دو پاره استخوان
مدرکش دو قطره خون یعنی جنان

The seat of his hearing consists of two pieces of bone;
the seat of his perception is two drops of blood, that is to say, the heart.

کرمکی و از قذر آگنده‌ای
طمطراقی در جهان افکنده‌ای

You are a little worm and art stuffed with filth;
you have made a display of pomp in the world.

از منی بودی منی را واگذار
ای ایاز آن پوستین را یاد دار

You were of seed: relinquish egoism!
O Ayaz, keep in mind that sheepskin jacket!

قصه‌ی ایاز و حجره داشتن او و جهت چارق و پوستین و گمان آمدن خواجه‌تاشانش را که او را در آن حجره دفینه است به سبب محکمی در و گرانی قفل

The Story of Ayaz and his having a chamber for his rustic shoes and sheepskin jacket; and how his fellow-servants thought he had a buried treasure in that room, because the door was so strong and the lock so heavy.

آن ایاز از زیرکی انگیخته
پوستین و چارقش آویخته

Impelled by sagacity,
Ayaz hung up his sheepskin jacket and rustic shoes.

می‌رود هر روز در حجره‌ی خلا
چارقت این است منگر در علا

Every day he would go into the private chamber,
"These are your shoes: do not regard your eminence."

شاه را گفتند او را حجره‌ای است
اندر آن جا زر و سیم و خمره‌ای است

They said to the King, "He has a chamber,
and in it there is gold and silver and a jar of treasure.

راه می‌ندهد کسی را اندر او
بسته می‌دارد همیشه آن در او

He admits no one into it:
he always keeps the door locked."

شاه فرمود ای عجب آن بنده را
چیست خود پنهان و پوشیده ز ما

The King said, "Oh, I wonder what in truth that servant has
that is hidden and concealed from me."

پس اشارت کرد میری را که رو
نیم شب بگشای و اندر حجره شو

Then he gave orders to a certain Amír, saying,
"Go at midnight and open and enter the room.

هر چه یابی مر ترا یغماش کن
سر او را بر ندیمان فاش کن

Whatever you find is yours:
plunder him, expose his secret to the courtiers.

با چنین اکرام و لطف بی‌عدد
از لئیمی سیم و زر پنهان کند

Notwithstanding such innumerable kindnesses and favours,
does he meanly hide silver and gold?

می‌نماید او وفا و عشق و جوش
وانگه او گندم‌نمای جو فروش

He professes loyalty and love and enthusiasm—
and then he is one who shows wheat and sells barley!

هر که اندر عشق یابد زندگی
کفر باشد پیش او جز بندگی

To anyone who finds life in love,
aught but service would seem infidelity."

نیم شب آن میر با سی معتمد
در گشاد حجره‌ی او رای زد

At midnight the Amír with thirty trusted
set out to open his chamber,

مشعله بر کرده چندین پهلوان
جانب حجره روانه شادمان

And all these valiant men, carrying torches,
moved joyfully in that direction,

که امر سلطان است بر حجره زنیم
هر یکی همیان زر در کش کنیم

Saying, "'It is the Sultan's command:
let us raid the room and each of us pocket a purse of gold."

آن یکی می‌گفت هی چه جای زر
از عقیق و لعل گوی و از گهر

"Hey!" cried one of them, "why trouble about gold?"
Talk of carnelians and rubies and jewels.

خاص خاص مخزن سلطان وی است
بلکه اکنون شاه را خود جان وی است

He is the most privileged of the Sultan's treasury:
nay, he is now to the King life itself."

چه محل دارد به پیش این عشیق
لعل و یاقوت و زمرد یا عقیق

What worth should rubies and corundums and emeralds
or carnelians possess in the eyes of this man beloved?

شاه را بر وی نبودی بد گمان
تسخری می‌کرد بهر امتحان

The King had no evil thoughts of him:
he was making a mock by way of trial.

پاك می‌دانستش از هر غش و غل
باز از وهمش همی‌لرزید دل

He knew him to be free from all deceitfulness and guile;
again his heart was shaken with misgiving,

که مبادا کاین بود خسته شود
من نخواهم که بر او خجلت رود

Lest this might be and he should be wounded.
"I do not wish," "that shame should come over him.

این نکرده‌ست او و گر کرد او رواست
هر چه خواهد گو بکن محبوب ماست

He has not done this thing; and if he has, it is right:
let him do whatever he will, he is my beloved.

هر چه محبوبم کند من کرده‌ام
او منم من او چه گر در پرده‌ام

Whatever my beloved may do, it is I have done.
I am he, he is I: what though I am in the veil?"

باز گفتی دور از آن خو و خصال
این چنین تخلیط ژاژ است و خیال

Again he would say, "He is far removed from this disposition and qualities:
such wild accusations are drivel and fancy.

از ایاز این خود محال است و بعید
کاو یکی دریاست قعرش ناپدید

This from Ayaz is absurd and incredible,
for he is an ocean whereof none can see the bottom."

هفت دریا اندر او یك قطره‌ای
جمله‌ی هستی ز موجش چکره‌ای

The Seven Seas are a drop in it:
the whole of existence is a driblet of its waves.

جمله پاکیها از آن دریا برند
قطره‌هایش یك به یك میناگرند

All purities are fetched from that ocean:
its drops, every one, are alchemists.

شاه شاهان است بلکه شاه ساز
وز برای چشم بد نامش ایاز

He is the King of kings; nay, he is the King-maker,
though on account of the evil eye his name is "Ayaz."

چشمهای نیك هم بر وی بد است
از ره غیرت که حسنش بی‌حد است

Even the good eyes are evil to him in respect of jealousy,
for his beauty is infinite.

یك دهان خواهم به پهنای فلك
تا بگویم وصف آن رشك ملك

I want a mouth as broad as heaven to describe the qualities of him
who is envied by the angels;

ور دهان یابم چنین و صد چنین
تنگ آید در فغان این حنین

And if I should get a mouth like this and a hundred times as this,
it would be too narrow for this longing's distressful cry.

این قدر گر هم نگویم ای سند
شیشه‌ی دل از ضعیفی بشکند

If I should not utter even this amount, O trusted,
the phial, my heart, would burst from weakness.

شیشه‌ی دل را چو نازك دیده
بهر تسکین بس قبا بدریده

Since I have seen my heart's phial fragile,
I have rent many a mantle in order to allay my pain.

من سر هر ماه سه روز ای صنم
بی‌گمان باید که دیوانه شوم

Beyond doubt, O worshipful one,
I must become mad for three days at the beginning of every month.

هین که امروز اول سه روزه است
روز پیروز است نه پیروزه است

Listen, to-day is the first of the prayer days:
it is the day of triumph (*pírúz*), not the turquoise (*pírúza*).

هر دلی کاندر غم شه می‌بود
دم به دم او را سر مه می‌بود

Every heart that is in love with the King,
for it is always the beginning of the month.

قصه‌ی محمود و اوصاف ایاز
چون شدم دیوانه رفت اکنون ز ساز

Since I have become mad, the story of Mahmud
and the description of Ayaz are now out of order.

بیان آن که آن چه بیان کرده می‌شود صورت قصه است و آن که آن صورتی است که در خورد این صورت گیران است و در خورد آینه‌ی تصویر ایشان و از قدوسیتی که حقیقت این قصه راست نطق را از این تنزیل شرم می‌آید و از خجالت سر و ریش و قلم گم می‌کند و العاقل یکفیه الاشاره

Explaining that what is related is the outward form of the Story, and that it is a form befitting these who apprehend the external form and suitable to the mirror of their imagination, whereas the real essence of the Story is so transcendent that speech is ashamed to reveal it, and from confusion loses head, beard, and pen. And a hint is enough for the wise.

ز انکه پیلم دید هندستان بخواب
از خراج اومید بر ده شد خراب

Forasmuch as my elephant has dreamed of Hindustan,
abandon hope of the tax: the village is ruined.

کیف یاتی النظم لی و القافیه
بعد ما ضاعت اصول العافیه

How should poesy and rhyme come to me
after the foundations of sanity are destroyed?

ما جنون واحد لی فی الشجون
بل جنون فی جنون فی جنون

It is not (merely) one madness I have amidst the sorrows of love;
nay, but madness on madness on madness.

ذاب جسمی من اشارات الکنی
منذ عاینت البقاء فی الفنا

My body is wasted away by secret indications of the mysteries,
ever since I beheld eternal life (*baqá*) in dying to self (*faná*).

ای ایاز از عشق تو گشتم چو موی
ماندم از قصه تو قصه‌ی من بگوی

O Ayaz, from love of you I have become thin as a hair:
I am unable to tell story, do you tell my story.

بس فسانه‌ی عشق تو خواندم به جان
تو مرا کافسانه گشتستم بخوان

I have recited many a tale of your love with my soul:
that I have become a tale, do you recite mine.

خود تو می‌خوانی نه من ای مقتدی
من که طورم تو موسی وین صدا

Truly you are reciting, O model, not I:
I am Mount Sinai, you art Moses, and this is the echo.

کوه بی‌چاره چه داند گفت چیست
ز انکه موسی می‌بداند که تهی است

How should the helpless mountain know what the words are?
The mountain is empty of that which Moses knows.

کوه می‌داند به قدر خویشتن
اندکی دارد ز لطف روح تن

The mountain knows according to its own measure:
the body has a little of the grace of the spirit.

تن چو اسطرلاب باشد ز احتساب
آیتی از روح همچون آفتاب

The body is like the astrolabe in respect of calculation:
it is a sign of the sun-like spirit.

آن منجم چون نباشد چشم تیز
شرط باشد مرد اسطرلاب ریز

When the astronomer is not keen-sighted,
an astrolabe-moulder is required,

تا سطرلابی کند از بهر او
تا برد از حالت خورشید بو

To make an astrolabe for him in order
that he may gain some knowledge concerning the state of the sun.

جان کز اسطرلاب جوید او صواب
چه قدر داند ز چرخ و آفتاب

The soul that seeks the truth from the astrolabe—
how much should it know of the sky and sun?

تو که ز اسطرلاب دیده بنگری
در جهان دیدن یقین بس قاصری

You who observe with the astrolabe of the eye
are certainly very far short in your view of the world.

تو جهان را قدر دیده دیده‌ای
کو جهان سبلت چرا مالیده‌ای

You have seen the world according to the measure of your eye,
where is the world? Why, have you twisted your moustache?

عارفان را سرمه‌ای هست آن بجوی
تا که دریا گردد این چشم چو جوی

The gnostics possess a eye salve: seek it, in order that this eye
which resembles a river may become an ocean.

ذره‌ای از عقل و هوش ار با من است
این چه سودا و پریشان گفتن است

If a single mote of reason and consciousness is with me,
what is this melancholy madness and distracted speech?

چون که مغز من ز عقل و هش تهی است
پس گناه من در این تخلیط چیست

Since my brain is empty of reason and consciousness,
how then am I at fault in this raving?

نه گناه او راست که عقلم ببرد
عقل جمله‌ی عاقلان پیشش بمرد

No; the fault is his, for he robbed me of my reason:
in his presence the reason of all rational beings is dead.

یا مجیر العقل فتان الحجی
ما سواك للعقول مرتجی

O you who cause the reason to wander and the understanding to go astray,
intelligences have no object of hope but you.

ما اشتهیت العقل مذ جننتنی
ما حسدت الحسن مذ زینتنی

I have never desired reason since you made me mad:
I have never envied beauty since you did adorn me.

هل جنونی فی هواك مستطاب
قل بلی و اللّٰه یجزیك الثواب

Is my madness for love of you approved?
Say “Yes and God will reward you.

گر به تازی گوید او ور پارسی
گوش و هوشی کو که در فهمش رسی

Whether he speaks Arabic or Persian, where is the ear and mind
by means of which you should attain to the apprehension of it?

باده‌ی او در خور هر هوش نیست
حلقه‌ی او سخره‌ی هر گوش نیست

His wine is not suitable to every mind;
his ring is not subject to every ear.

بار دیگر آمدم دیوانه‌وار
رو رو ای جان زود زنجیری بیار

Once again I have become mad-like:
go, go, my soul, quickly fetch a chain;

غیر آن زنجیر زلف دلبرم
گر دو صد زنجیر آری بر درم

Except the chain of my beloved’s curl—
though you bring two hundred chains, I will burst them.

حکمت نظر کردن در چارق و پوستین که فَلْيَنْظُرِ الْإِنْسانُ مِمَّ خُلِقَ

The wise purpose in looking at his rustic shoes and sheepskin jacket—then let Man consider from what he was created.

باز گردان قصه‌ی عشق ایاز
کان یکی گنجی است مالامال راز

Bring back the story of Ayaz’s love;
for it is a treasure full of mystery.

می‌رود هر روز در حجره‌ی برین
تا ببیند چارقی با پوستین

Every day he is going into the uppermost chamber
to see his rustic shoes and sheepskin jacket,

ز انکه هستی سخت مستی آورد
عقل از سر شرم از دل می‌برد

Because self-existence produces grievous intoxication:
it removes intelligence from the head and reverence from the heart.

صد هزاران قرن پیشین را همین
مستی هستی بزد ره زین کمین

From this ambush this same intoxication of self-existence
waylaid a hundred thousand generations of old.

شد عزازیلی از این مستی بلیس
که چرا آدم شود بر من رئیس

By this self-existence an Azázíl was made to be Iblís, saying,
"Why should Adam become lord over me?

خواجه‌ام من نیز و خواجه زاده‌ام
صد هنر را قابل و آماده‌ام

I too am noble and nobly-born:
I am capable of receiving and ready for a hundred excellences.

در هنر من از کسی کم نیستم
تا بخدمت پیش دشمن بیستم

In excellence I am inferior to none
that I should stand before my enemy to do him service.

من ز آتش زاده‌ام او از وحل
پیش آتش مر وحل را چه محل

I am born of fire, he of mud:
what is the position of mud compared with fire?

او کجا بود اندر آن دوری که من
صدر عالم بودم و فخر زمن

Where was he in the period
when I was the Prince of the World and the glory of Time?"

خَلَقَ الْجَانَّ مِنْ مارِجٍ مِنْ نارٍو قوله تعالی فی حق ابلیس انه کانَ مِنَ الْجِنِّ فَفَسَقَ

"He created the Jinn from smokeless fire," and His words concerning Iblís: "truly he was one of the Jinn, and he transgressed."

شعله می‌زد آتش جان سفیه
کاتشی بود الولد سر ابیه

The fire was aflame in the soul of the fool, because he was of fire:
the son is the inward nature of his father.

نه غلط گفتم که بد قهر خدا
علتی را پیش آوردن چرا

No; I have spoken in error; it was the compelling might of God:
why, adduce any cause?

کار بی‌علت مبرا از علل
مستمر و مستقر است از ازل

The causeless action is quit of causes:
it is lasting and firmly established from eternity.

در کمال صنع پاك مستحث
علت حادث چه گنجد یا حدث

In the perfection of the holy work sped on
what room is there for temporal cause or temporal thing?

سر اب چه بود اب ما صنع اوست
صنع مغز است و اب صورت چو پوست

What is "the inward nature of father"? His work is our father:
work is the kernel, and the formal father is the skin.

عشق دان ای فندق تن دوستت
جانت جوید مغز و کوبد پوستت

O nut-like body, know that Love is your friend:
your soul will seek your kernel and batter your shell.

دوزخی که پوست باشد دوستش
داد بدلنا جلودا پوستش

The man doomed to Hell whose skin is his friend
"*We will give them skins in exchange*" bestows a skin upon him.

معنی و مغزت بر آتش حاکم است
لیك آتش را قشورت هیزم است

Your spiritual principle and kernel is dominant over the Fire,
but your skins are fuel for the Fire.

کوزه‌ی چوبین که در وی آب جوست
قدرت آتش همه بر ظرف اوست

A wooden pot in which river-water is,
the power of fire is entirely against the vessel containing it.

معنی انسان بر آتش مالك است
مالك دوزخ در او کی هالك است

Man's spiritual principle is a ruler over the Fire:
when is Malik of Hell destroyed therein?

پس میفزا تو بدن معنی فزا
تا چو مالك باشی آتش را کیا

Do not, then, increase your body; increase your spiritual principle,
in order that you may be the Fire's sovereign, like Malik.

پوستها بر پوست می‌افزوده‌ای
لاجرم چون پوست اندر دوده‌ای

You have ever been adding skins to your skin:
necessarily you are as a skin in soot.

ز انکه آتش را علف جز پوست نیست
قهر حق آن کبر را پوستین کنی است

Since the Fire has no fodder except the skin,
the vengeance of God will tear the skin off that pride.

این تکبر از نتیجه‌ی پوست است
جاه و مال آن کبر را ز آن دوست است

This arrogance is a product of the skin;
hence power and riches are friends to that pride.

این تکبر چیست غفلت از لباب
منجمد چون غفلت یخ ز آفتاب

What is this arrogance? being oblivious to the essential principle
and frozen—like the oblivion of ice to the sun.

چون خبر شد ز آفتابش یخ نماند
نرم گشت و گرم گشت و تیز راند

When it becomes conscious of the sun, the ice does not endure:
it becomes soft and warm and moves on rapidly.

شد ز دید لب جمله‌ی تن طمع
خوار و عاشق شد که ذل من طمع

From seeing the kernel the whole body becomes desire: it becomes
miserable and passionately in love, for "Wretched is he who desires."

چون نبیند مغز قانع شد به پوست
بند عز من قنع زندان اوست

When it does not see the kernel, it is content with the skin:
the bondage of "Glorious is he who is content" is its prison.

عزت اینجا گبری است و ذل دین
سنگ تا فانی نشد کی شد نگین

Here glory is infidelity, and wretchedness is religion:
until the stone became nothing, when did it become the gem set in a ring?

در مقام سنگی آن گاهی انا
وقت مسکین گشتن تست و فنا

In the state of stoniness and then "I" is absurd:
it is time for you to become lowly and dead to self.

کبر ز آن جوید همیشه جاه و مال
که ز سرگین است گلخن را کمال

Pride always seeks power and riches
because the bath-furnace derives its perfection from dung;

کاین دو دایه پوست را افزون کنند
شحم و لحم و کبر و نخوت آگنند

For these two nurses increase the skin:
they stuff it with fat and flesh and pride and arrogance.

دیده را بر لب لب نفراشتند
پوست را ز آن روی لب پنداشتند

They have not raised their eyes to the kernel of the kernel:
on that account they have deemed the skin to be the kernel.

پیشوا ابلیس بود این راه را
کاو شکار آمد شبیکه‌ی جاه را

Iblís was the leader on this way,
for he fell prey to the net of power.

مال چون مار است و آن جاه اژدها
سایه‌ی مردان زمرد این دو را

Riches are like a snake, and power is a dragon:
the shadow of holy men is the emerald to them both.

ز آن زمرد مار را دیده جهد
کور گردد مار و رهرو وا رهد

At that emerald the snake's eye jumps:
the snake is blinded and the traveller is delivered.

چون بر این ره خار بنهاد آن رئیس
هر که خست او گفت لعنت بر بلیس

When that Prince had laid thorns on this road,
every one that was wounded cried, “Curse Iblís!”

یعنی این غم بر من از غدر وی است
غدر را آن مقتدا سابق پی است

Meaning to say, “This pain is upon me through his treachery”:
he who is taken as a model was the first to tread the path of treason.

بعد از او خود قرن بر قرن آمدند
جملگان بر سنت او پا زدند

Truly, generation on generation came after him,
and all set their feet on his way.

هر که بنهد سنت بد ای فتا
تا در افتد بعد او خلق از عمی

Whoever institutes an evil practice, O youth,
in order that people may blindly fall in after him,

جمع گردد بر وی آن جمله‌ی بزه
کاو سری بوده‌ست و ایشان دم غزه

All their guilt is collected on him, for he has been a head,
while they are the root of the tail.

لیك آدم چارق و آن پوستین
پیش می‌آورد که هستم ز طین

But Adam brought forward the rustic shoes and sheepskin jacket,
saying, “I am of clay.”

چون ایاز آن چارقش مورود بود
لاجرم او عاقبت محمود بود

By him, as by Ayaz, those shoes were visited:
consequently he was lauded in the end.

هست مطلق کارساز نیستی است
کارگاه هست کن جز نیست چیست

The Absolute Being is a worker in non-existence:
what but non-existence is the workshop of the Maker of existence?

بر نوشته هیچ بنویسد کسی
یا نهاله کارد اندر مغرسی

Does one write anything on what is written over,
or plant a sapling in a place planted?

کاغذی جوید که آن بنوشته نیست
تخم کارد موضعی که کشته نیست

He seeks a sheet of paper that has not been written on
and sows the seed in a place that has not been sown.

تو برادر موضعی ناکشته باش
کاغذ اسپید نابنوشته باش

Be you, O brother, a place unsown;
be a white paper untouched by writing,

تا مشرف گردی از ن و القلم
تا بکارد در تو تخم آن ذو الکرم

That you may be ennobled by *Nún wa ’l-Qalam*,
and that the Gracious One may sow seed within you.

خود از این پالوده نالیسیده گیر
مطبخی که دیده‌ای نادیده گیر

Assume, indeed that you have never licked this *pálúda* (honey cake);
assume that you have never seen the kitchen which you have seen,

ز انکه از این پالوده مستیها بود
پوستین و چارق از یادت رود

Because from this *pálúda* intoxications arise,
and the sheepskin jacket and the shoes depart from your memory

چون در آید نزع و مرگ آهی کنی
ذکر دلق و چارق آن گاهی کنی

When the death-agony comes, you will utter a cry of lamentation:
in that hour you will remember your ragged cloak and clumsy shoes;

تا نمانی غرق موج زشتیی
که نباشد از پناهی پشتیی

Until you are drowning in the waves of an evil plight
in which there is no help from any refuge,

یاد ناری از سفینه‌ی راستین
ننگری در چارق و در پوستین

You will never call to mind the right ship:
you will never look at your shoes and sheepskin jacket.

چون که درمانی به غرقاب فنا
پس ظَلَمْنا ورد سازی بر ولا

When you are left helpless in the overwhelming waters of destruction,
then you will incessantly make *we have done wrong* your litany;

دیو گوید بنگرید این خام را
سر برید این مرغ بی‌هنگام را

The Devil will say, “Look you at this half-baked!
Cut off the head of this untimely bird!”

دور این خصلت ز فرهنگ ایاز
که پدید آید نمازش بی‌نماز

Far from the wisdom of Ayaz is this characteristic,
that his prayer should be uttered without prayer.

او خروس آسمان بوده ز پیش
نعره‌های او همه در وقت خویش

He has been the cock of Heaven from of old:
all his crowings are at their time.

در معنی این که ارنا الاشیاء کما هی و معنی این که لو کشف الغطاء ما ازددت یقینا و قوله
در هر که تو از دیده‌ی بد می‌نگری از چنبره‌ی وجود خود می‌نگری
پایه‌ی کژ کژ افکند سایه

On the meaning of this, “Show unto us the things as they are”; and on the meaning of this, “If the covering were lifted, my certainty would not be increased”; and on his verse: “When you regard anyone with a malign eye, you are regarding him from the hoop of your existence.” “The crooked ladder casts a crooked shadow.”

ای خروسان از وی آموزید بانگ
بانگ بهر حق کند نه بهر دانگ

O cocks, learn crowing from him:
he crows for God’s sake, not for the sake of pence.

صبح کاذب آید و نفریبدش
صبح کاذب عالم و نیك و بدش

The false dawn comes and does not deceive him:
the false dawn is the World with its good and evil.

اهل دنیا عقل ناقص داشتند
تا که صبح صادقش پنداشتند

The worldly people had defective understandings,
so that they deemed it to be the true dawn.

صبح کاذب کاروانها را زده‌ست
که به بوی روز بیرون آمده‌ست

The false dawn has waylaid caravans
which have set out in hope of the daybreak.

صبح کاذب خلق را رهبر مباد
کاو دهد بس کاروانها را به باد

May the false dawn not be the people’s guide!
For it gives many caravans to the wind.

ای شده تو صبح کاذب را رهین
صبح صادق را تو کاذب هم مبین

O you, who have become captive to the false dawn,
do not regard the true dawn also as false.

گر نداری از نفاق و بد امان
از چه داری بر برادر ظن همان

If you have no protection from hypocrisy and wickedness,
wherefore should you impute the same to your brother?

بد گمان باشد همیشه زشت کار
نامه‌ی خود خواند اندر حق یار

The evil-doer is always thinking ill:
he reads his own book as referring to his neighbour.

آن خسان که در کژیها مانده‌اند
انبیا را ساحر و کژ خوانده‌اند

The wretches who have remained in unrighteous qualities
have called the prophets magicians and unrighteous;

و آن امیران خسیس قلب ساز
این گمان بردند بر حجره‌ی ایاز

And those base Amírs, forgers of falsehood,
conceived this evil thought about the chamber of Ayaz,

کاو دفینه دارد و گنج اندر آن
ز آینه‌ی خود منگر اندر دیگران

That he kept there a buried hoard and treasure.
Do not look at others in the mirror of yourself!

شاه می‌دانست خود پاکی او
بهر ایشان کرد او آن جستجو

The King, indeed, knew his innocence:
on their account was he making that investigation,

کای امیر آن حجره را بگشای در
نیم شب که باشد او ز آن بی‌خبر

Saying, "O Amír, open the door of the chamber at midnight,
when he will be unaware of it,

تا پدید آید سگالشهای او
بعد از آن بر ماست مالشهای او

In order that his thoughts may come to light:
afterwards it rests with me to punish him.

مر شما را دادم آن زر و گهر
من از آن زرها نخواهم جز خبر

I bestow the gold and jewels upon you:
of those riches I desire naught but the information."

این همی‌گفت و دل او می‌طپید
از برای آن ایاز بی‌ندید

Thus he spoke, while his heart was throbbing
on account of the incomparable Ayaz,

که منم کاین بر زبانم می‌رود
این جفا گر بشنود او چون شود

"Is it I who am uttering this?
How he will be if he hear of this injustice!"

باز می‌گوید به حق دین او
که از این افزون بود تمکین او

Again he says, "By the truth of his religion,
that his constancy is too great

کی به قذف زشت من طیره شود
وز غرض وز سر من غافل بود

For him to be annoyed by my foul aspersion
and heedless of my purpose and meaning

مبتلا چون دید تاویلات رنج
برد بیند کی شود او مات رنج

When an afflicted person has perceived the interpretations of his pain,
he sees the victory: how should he be vanquished by the pain?

صاحب تاویل ایاز صابر است
کاو به بحر عاقبتها ناظر است

The interpreter is the patient Ayaz,
for he is contemplating the ocean of ends.

همچو یوسف خواب این زندانیان
هست تعبیرش به پیش او عیان

To him, as to Joseph,
the interpretation of the dream of these prisoners is evident.

خواب خود را چون نداند مرد خیر
کاو بود واقف ز سر خواب غیر

How should the goodly man who is aware of the meaning
of the dreams of others be ignorant of his own dream?

گر زنم صد تیغ او را ز امتحان
کم نگردد وصلت آن مهربان

If I give him a hundred stabs with my sword by way of trial,
the union of that loving one will not be diminished.

داند او کان تیغ بر خود می‌زنم
من وی‌ام اندر حقیقت او منم

He knows I am wielding that sword against myself:
I am he in reality and he is I."

بیان اتحاد عاشق و معشوق از روی حقیقت اگر چه متضادند از روی آن که نیاز ضد بی‌نیازی است چنان که آینه بی‌صورت است و ساده است و بی‌صورتی ضد صورت است و لکن میان ایشان اتحادی است در حقیقت که شرح آن دراز است، و العاقل یکفیه الاشاره

Setting forth the real oneness of the lover and the beloved, although they are contrary to each other from the point of view that want is the opposite of wanting nothing. So a mirror is formless and pure, and formlessness is the opposite of form, yet in reality they have an oneness with each other which is tedious to explain: a hint is enough for the wise.

جسم مجنون را ز رنج دوریی
اندر آمد ناگهان رنجوریی

From grief for a separation there came suddenly
a sickness into the body of Majnun.

خون به جوش آمد ز شعله‌ی اشتیاق
تا پدید آمد بر آن مجنون خناق

By the flame of longing his blood boiled up,
so that quinsy appeared in that mad lover.

پس طبیب آمد به دارو کردنش
گفت چاره نیست هیچ از رگ زنش

Thereupon the physician came to treat him and said,
“There is no resource but to bleed him.

رگ زدن باید برای دفع خون
رگ زنی آمد بدانجا ذو فنون

Bleeding is necessary in order to remove the blood.”
a skilled phlebotomist came thither,

بازواش بست و گرفت آن نیش او
بانگ بر زد در زمان آن عشق خو

And bandaged his arm and took the lancet;
straightway that passionate lover cried out,

مزد خود بستان و ترك فصد کن
گر بمیرم گو برو جسم کهن

“Take your fee and leave the bleeding!
If I die, let my old body go!”

گفت آخر از چه می‌ترسی از این
چون نمی‌ترسی تو از شیر عرین

“Why,” said he, “wherefore are you afraid of this,
when you have no fear of the lion of the jungle?

شیر و گرگ و خرس و هر گور و دده
گرد بر گرد تو شب گرد آمده

Lions, wolves, bears, wild asses and other wild animals
gather around you by night;

می‌نیایدشان ز تو بوی بشر
ز انبهی عشق و وجد اندر جگر

The smell of man does not come to them from you
because of the abundance of love and ecstasy in your heart.”

گرگ و خرس و شیر داند عشق چیست
کم ز سگ باشد که از عشق او عمی است

Wolf and bear and lion know what love is:
he that is blind to love is inferior to a dog.

گر رگ عشقی نبودی کلب را
کی بجستی کلب کهفی قلب را

If the dog had not a vein of love,
how should the dog of the Cave have sought the heart?

هم ز جنس او به صورت چون سگان
گر نشد مشهور هست اندر جهان

Moreover, in the world there is of its kind,
dog-like in appearance, though it is not celebrated.

بو نبردی تو دل اندر جنس خویش
کی بری تو بوی دل از گرگ و میش

You have not smelt the heart in your own kind:
how should you smell the heart in wolf and sheep?

گر نبودی عشق هستی کی بدی
کی زدی نان بر تو و کی تو شدی

If there had not been Love, how should there have been existence?
How should bread have attached itself to you and become you?

نان تو شد از چه ز عشق و اشتهی
ور نه نان را کی بدی تا جان رهی

The bread became you: through what? Through love and appetite;
otherwise, how should the bread have had any access to the spirit?

عشق نان مرده را می‌جان کند
جان که فانی بود جاویدان کند

Love makes the dead bread into spirit:
it makes the spirit that was perishable everlasting.

گفت مجنون من نمی‌ترسم ز نیش
صبر من از کوه سنگین هست بیش

Majnun said, "I do not fear the lancet:
my endurance is greater than the mountain formed of rock.

منبلم بی‌زخم ناساید تنم
عاشقم بر زخمها بر می‌تنم

I am a vagabond: my body is not at ease without blows;
I am a lover: I am always in close touch with blows.

لیك از لیلی وجود من پر است
این صدف پر از صفات آن در است

But my being is full of Layla:
this shell is filled with the qualities of that Pearl.

ترسم ای فصادگر فصدم کنی
نیش را ناگاه بر لیلی زنی

I am afraid, O cupper, lest if you let my blood
you suddenly inflict a wound with your lancet upon Layla.

داند آن عقلی که او دل روشنی است
در میان لیلی و من فرق نیست

The reason whose heart is enlightened knows
that between Layla and me there is no difference."

معشوقی از عاشق پرسید که خود را دوست تر داری یا مرا، گفت من از خود مرده‌ام و به تو زنده‌ام از خود و از صفات خود نیست شده‌ام و به تو هست شده‌ام علم خود را فراموش کرده‌ام و از علم تو عالم شده‌ام قدرت خود را از یاد داده‌ام و از قدرت تو قادر شده‌ام اگر خود را دوست دارم ترا دوست داشته باشم و اگر ترا دوست دارم خود را دوست داشته باشم

هر که را آینه‌ی یقین باشد گر چه خود بین خدای بین باشد

اخرج بصفاتی الی خلقی من رآك رآنی و من قصدك قصدني و علی هذا

A beloved asked her lover, "Do you love yourself more or me?" He replied, "I am dead to myself and living by you; I have become non-existent to myself and my own attributes and existent through you; I have forgotten my own knowledge and have become knowing through your knowledge; I have lost all thought of my own power and have become powerful through your power. If I love myself, I must have loved you, and if I love you, I must have loved myself."
"Whoever possesses the mirror of clairvoyance sees God though he sees himself.":
"Go forth with My attributes to My creatures. Whoso shall see you shall see Me and whoso shall betake himself unto you shall betake himself unto Me"; and so on.

گفت معشوقی به عاشق ز امتحان
در صبوحی کای فلان ابن الفلان

At the hour of the morning-drink a beloved said to her lover by way of trial,
"O such-and-such son of such-and-such,

مر مرا تو دوست‌تر داری عجب
یا که خود را راست گو یا ذا الکرب

I wonder; do you love me or yourself more?
Tell the truth, O man of sorrows."

گفت من در تو چنان فانی شدم
که پرم من از تو از سر تا قدم

He replied, "I have become so negated in you
that I am full of you from head to foot.

بر من از هستی من جز نام نیست
در وجودم جز تو ای خوش کام نیست

Of my existence there is nothing in me but the name:
in my being there is nothing but you, O you whose wishes are gratified.

ز آن سبب فانی شدم من این چنین
همچو سرکه در تو بحر انگبین

By that means I have become thus negated,
like vinegar, in you an ocean of honey."

همچو سنگی کاو شود کل لعل ناب
پر شود او از صفات آفتاب

As the stone that is entirely turned into pure ruby:
it is filled with the qualities of the sun.

وصف آن سنگی نماند اندر او
پر شود از وصف خور او پشت و رو

That stony nature does not remain in it:
back and front, it is filled with sunshine.

بعد از آن گر دوست دارد خویش را
دوستی خور بود آن ای فتا

Afterwards, if it love itself,
that is love of the sun, O youth;

ور که خور را دوست دارد او به جان
دوستی خویش باشد بی‌گمان

And if it loves the sun with its soul,
it is undoubtedly love of itself.

خواه خود را دوست دارد لعل ناب
خواه تا او دوست دارد آفتاب

Whether the pure ruby loves itself
or whether it loves the sun,

اندر این دو دوستی خود فرق نیست
هر دو جانب جز ضیای شرق نیست

There is really no difference in these two loves:
both sides are naught but the radiance of the sunrise.

تا نشد او لعل خود را دشمن است
ز انکه یك من نیست آن جا دو من است

Until it has become a ruby, it is an enemy to itself,
because it is not a single "I": two "I's" are there;

ز انکه ظلمانی است سنگ و روز کور
هست ظلمانی حقیقت ضد نور

For the stone is dark and blind to the day light:
the dark is essentially opposed to light.

خویشتن را دوست دارد کافر است
ز انکه او مناع شمس اکبر است

Love itself is an infidel,
because it offers intense resistance to the supreme Sun.

پس نشاید که بگوید سنگ انا
او همه تاریکی است و در فنا

Therefore it is not fitting that the stone should say "I,"
it is wholly darkness and in death.

گفت فرعونی انا الحق گشت پست
گفت منصوری انا الحق و برست

A Pharaoh said "I am God" and was laid low;
a Mansur said "I am God" and was saved.

آن انا را لعنة الله در عقب
وین انا را رحمه الله ای محب

The former "I" is followed by God's curse
and the latter "I" by God's mercy, O loving man;

ز انکه او سنگ سیه بد این عقیق
آن عدوی نور بود و این عشیق

For that one was a black stone, this one a cornelian;
that one was an enemy to the Light, and this one passionately enamoured.

این انا هو بود در سر ای فضول
ز اتحاد نور نه از رای حلول

This "I," O presumptuous meddler, was "He" in the inmost consciousness,
through oneness with the Light, not through the doctrine of incarnation.

جهد کن تا سنگی‌ات کمتر شود
تا به لعلی سنگ تو انور شود

Strive that your stony nature may be diminished,
so that your stone may become resplendent with the qualities of the ruby.

صبر کن اندر جهاد و در عنا
دم‌به‌دم می‌بین بقا اندر فنا

Show fortitude in self-mortification and affliction;
continually behold everlasting life in dying to self.

وصف سنگی هر زمان کم می‌شود
وصف لعلی در تو محکم می‌شود

Your stoniness will become less at every,
the nature of the ruby will be strengthened in you.

وصف هستی می‌رود از پیکرت
وصف مستی می‌فزاید در سرت

The qualities of self-existence will depart from your body;
the qualities of ecstasy will increase in your head.

سمع شو يك بارگی تو گوش‌وار
تا ز حلقه‌ی لعل يابی گوشوار

Become entirely hearing, like an ear,
in order that you may gain an ear-ring of ruby.

همچو چه کن خاك می‌کن گر کسی
زين تن خاکی که در آبی رسی

If you are a man, dig earth, like a well-digger,
from this earthen body, that you may reach some water;

گر رسد جذبه‌ی خدا آب معين
چاه ناکنده بجوشد از زمين

If the inspiration of God comes, the running water
will bubble up from the earth without your well having been dug.

کار می‌کن تو به گوش آن مباش
اندك اندك خاك چه را می‌تراش

Always be working, do not pay heed to that hope of being enabled to
dispense with work: keep scraping away the earth of the well little by little.

هر که رنجی ديد گنجی شد پديد
هر که جدی کرد در جدی رسيد

To everyone who suffers a tribulation there is revealed a treasure:
everyone who makes an earnest endeavour comes into a fortune.

گفت پيغمبر رکوع است و سجود
بر در حق کوفتن حلقه‌ی وجود

The Prophet has said that acts of genuflection and prostration
are knocking the door-ring of attainment on the Divine Portal.

حلقه‌ی آن در هر آن کاو می‌زند
بهر او دولت سری بيرون کند

When any one continues to knock that door-ring,
felicity peeps out for his sake.

آمدن آن امير نمام با سرهنگان نيم شب به گشادن آن حجره‌ی اياز و پوستين و چارق ديدن آويخته و گمان بردن آن که مکر است و رو پوش و خانه را حفره کردن به هر گوشه ای که گمان آمد و چاه کنان آوردن و ديوارها را سوراخ کردن و چيزی نايافتن و خجل و نوميد شدن چنان که بد گمانان و خيال انديشان در کار انبيا و اوليا که می‌گفتند که ساحرند و خويشتن ساخته‌اند و تصدر می‌جويند، بعد از تفحص خجل شوند و سود ندارد

How the Amír who was the author of the mischievous intrigue came at midnight with his officers to open the chamber of Ayaz, and saw the sheepskin jacket and rustic shoes hanging and supposed that this was a trick and pretence; and how he dug up every suspected corner and brought excavators and made holes in the walls and discovered nothing and fell into confusion and despair. So evil thinking men who imagined vain things about the work of the prophets and saints, saying that they were magicians and self-advertisers and sought to occupy the chief position: after having investigated, they are covered with confusion, but it does not avail them.

آن امينان بر در حجره شدند
طالب گنج و زر و خمره شدند

Those trusted came to the door of the chamber:
they began to search for the treasure and the gold and the jar.

قفل را بر می‌گشادند از هوس
با دو صد فرهنگ و دانش چند کس

A number of them, by vain desire,
unlocked the door with infinite dexterity and skill;

ز انکه قفل صعب و پر پیچیده بود
از میان قفلها بگزیده بود

For it was a formidable lock with intricate bolts:
he had selected it from locks,

نه ز بخل سیم و مال و زر خام
از برای کتم آن سر از عوام

Not that he was avaricious of silver and riches and crude gold,
in order to hide that secret from the vulgar,

که گروهی بر خیال بد تنند
قوم دیگر نام سالوسم کنند

"Lest" "some people imagine evil,
others call me a hypocrite."

پیش با همت بود اسرار جان
از خسان محفوظتر از لعل کان

With the man of lofty aspiration the soul's secrets are kept
from the base more safely than the ruby in the mine.

زر به از جان است پیش ابلهان
زر نثار جان بود نزد شهان

To fools, gold seems better than the soul;
in the opinion of kings gold is to be scattered on the soul.

می‌شتابیدند تفت از حرص زر
عقلشان می‌گفت نه آهسته‌تر

In greed of gold they were hastening rapidly,
their reason was saying, "No; not so fast."

حرص تازد بی‌هده سوی سراب
عقل گوید نیك بین کان نیست آب

Greed runs in vain towards the mirage, reason says,
"Look carefully: it is not water."

حرص غالب بود و زر چون جان شده
نعره‌ی عقل آن زمان پنهان شده

Greed was predominant, and gold had become as their souls:
at that moment the cry of reason was unheard.

گشته صد تو حرص و غوغاهای او
گشته پنهان حکمت و ایمای او

Greed and its clamours had become hundredfold;
wisdom and its suggestions had vanished,

تا که در چاه غرور اندر فتد
آن گه از حکمت ملامت بشنود

To the end that he may fall into the pit of delusion,
and then listen to the reproaches of Wisdom

چون ز بند دام باد او شکست
نفس لوامه بر او یابید دست

When his wind is broken by imprisonment in the trap,
the rebuking soul gets the upper hand over him.

تا به دیوار بلا ناید سرش
نشنود پند دل آن گوش کرش

Until his head comes against the wall of affliction,
his deaf ear will not listen to the counsel of his heart.

کودکان را حرص لوزینه و شکر
از نصیحتها کند دو گوش کر

Greed for walnut-cake and sugar
makes the ears of children deaf to admonitions;

چون که درد دنبلش آغاز شد
در نصیحت هر دو گوشش باز شد

Only when the pain of his abscess begins
do his ears become open to good advice.

حجره را با حرص و صد گونه هوس
باز کردند آن زمان آن چند کس

Then the party, with cupidity and a hundred kinds of vain desire
opened the chamber.

اندر افتادند از در ز ازدحام
همچو اندر دوغ گندیده هوام

They swarmed in through the doorway,
jostling each other, like vermin on fetid buttermilk.

عاشقانه در فتد با کر و فر
خورد امکان نی و بسته هر دو پر

They fall on it triumphantly, like lovers,
there is no possibility of drinking, and both wings are stuck.

بنگریدند از یسار و از یمین
چارقی بدریده بود و پوستین

They looked to the left and to the right:
there was a torn pair of shoes and a sheepskin jacket.

باز گفتند این مکان بی‌نوش نیست
چارق اینجا جز پی رو پوش نیست

After, they said, "This place is not without balm:
the shoes are only here as a blind.

هین بیاور میخهای تیز را
امتحان کن حفره و کاریز را

Hey, bring sharp picks:
try excavation and tunnelling."

هر طرف کندند و جستند آن فریق
حفره‌ها کندند و گوهای عمیق

The party dug and searched in every direction:
they dug holes and deep cavities.

حفره‌هاشان بانگ می‌داد آن زمان
کنده‌های خالییم ای گندگان

Thereupon the holes were crying out to them,
"We are empty holes, O you stinkers!"

ز آن سگالش شرم هم می‌داشتند
کنده‌ها را باز می‌انباشتند

Accordingly they were ashamed of that thought
and filled up the holes again.

بی‌عدد لاحول در هر سینه‌ای
مانده مرغ حرصشان بی‌چینه‌ای

In every breast were innumerable *lá hawl*:
the bird, their greed, was left without any food to peck.

ز آن ضلالتهای یاوه تازشان
حفره‌ی دیوار و در غمازشان

The holes in the walls and in the door were informers against them
of their futile aberrations.

ممکن اندای آن دیوار نی
با ایاز امکان هیچ انکار نی

The wall could not possibly be plastered:
there was no possibility of denying before Ayaz;

گر خداع بی‌گناهی می‌دهند
حایط و عرصه گواهی می‌دهند

If they make pretence of being innocent,
the wall and floor will bear witness.

باز می‌گشتند سوی شهریار
پر ز گرد و روی زرد و شرمسار

They were returning to the King,
covered with dust and pale-faced and ashamed.

باز گشتن نمامان از حجره‌ی ایاز به سوی شاه توبره تهی و خجل همچون بد گمانان در حق انبیا علیهم السلام در وقت ظهور برائت و پاکی ایشان که یَوْمَ تَبْیَضُّ وُجُوهٌ وَ تَسْوَدُّ وُجُوهٌو قوله تَرَی الَّذِینَ کَذَبُوا عَلَی اللّٰهِ وُجُوهُهُمْ مُسْوَدَّةٌ

How the plotters returned from the chamber of Ayaz to the King with empty bags and overcome by shame, as those who thought ill of the prophets, on whom be peace, at the time when their innocence and holiness shall be made manifest; for, "on the Day when faces shall be white and faces shall be black," and He has said, "and you shall see those who lied against God, their faces blackened."

شاه قاصد گفت هین احوال چیست
که بغلتان از زر و همیان تهی است

The King, with a purpose, said, "What has happened?
For your arms are empty of gold and purses;

ور نهان کردید دینار و تسو
فر شادی در رخ و رخسار کو

And if you have concealed the pounds and pence,
where is the brightness of joy on cheeks and countenance?

گر چه پنهان بیخ هر بیخ آور است
برگ سیماهم وجوهم اخضر است

Although the roots of every tree are hidden,
the leaves—*their marks upon their faces*—are green.

آن چه خورد آن بیخ از زهر و ز قند
نك منادی می‌کند شاخ بلند

Lo, the lofty bough is proclaiming what the root has imbibed,
whether it be poison or sugar.

بیخ اگر بی‌برگ و از مایه تهی است
برگهای سبز اندر شاخ چیست

If the root is leafless and without sap,
what are the green leaves on the bough?

بر زبان بیخ گل مهری نهد
شاخ دست و پا گواهی می‌دهد

The earth lays a seal on the root's tongue,
the bough, its hand and foot, is bearing witness."

آن امینان جمله در عذر آمدند
همچو سایه پیش مه ساجد شدند

All those trusted began to excuse themselves:
they fell prostrate, like a shadow in the presence of the moon.

عذر آن گرمی و لاف و ما و من
پیش شه رفتند با تیغ و کفن

In excuse for that heat and boasting and egoism
they went to the King with sword and winding-sheet,

از خجالت جمله انگشتان گزان
هر یکی می‌گفت کای شاه جهان

All of them biting their fingers from shame,
and every one saying, "O King of the world,

گر بریزی خون حلال استت حلال
ور ببخشی هست انعام و نوال

If you shed blood, it is lawful, lawful;
and if you forgive, it is grace and bounty.

کرده‌ایم آنها که از ما می‌سزید
تا چه فرمایی تو ای شاه مجید

We have done those deeds that were worthy of us:
consider what you will command, O glorious King.

گر ببخشی جرم ما ای دل فروز
شب شبیها کرده باشد روز روز

If you forgive our crime, O you who make the heart radiant,
the night will have shown the qualities of night, and the day.

گر ببخشی یافت نومیدی گشاد
ور نه صد چون ما فدای شاه باد

If you forgive, despair will be removed;
and if not, may a hundred like us be a sacrifice to the King!"

گفت شه نه این نواز و این گداز
من نخواهم کرد هست آن ایاز

The King replied, "Nay, I will not show this clemency
or deal this punishment: that belongs to Ayaz.

حواله کردن پادشاه قبول توبه‌ی نمامان و حجره گشایان و سزا دادن ایشان به ایاز که یعنی این جنایت بر عرض او رفته است

How the King referred to Ayaz the question of accepting the repentance of the plotters who had opened his chamber or of punishing them, because he judged that the offence had been committed against his honour.

این جنایت بر تن و عرض وی است
زخم بر رگهای آن نیکویی است

This is an offence against his person and honour:
the blow is on the veins of that man of goodly ways.

گر چه نفس واحدیم از روی جان
ظاهرا دورم از این سود و زیان

Although we are spiritually one,
formally I am far from this profit and loss."

تهمتی بر بنده شه را عار نیست
جز مزید حلم و استظهار نیست

An accusation against a servant is no disgrace to the King:
it is only increasing forbearance and reliance.

متهم را شاه چون قارون کند
بی‌گنه را تو نظر کن چون کند

Inasmuch as the King makes one who is accused Qárún,
consider how He will act towards one who is innocent.

شاه را غافل مدان از کار کس
مانع اظهار آن حلم است و بس

Deem not the King to be ignorant of any one's actions:
it is only His forbearance that prevents it from being brought to light.

من هنا يشفع به پيش علم او
لاابالی‌وار الا حلم او

Here who shall recklessly intercede with His knowledge—
except His forbearance?

آن گنه اول ز حلمش می‌جهد
ور نه هيبت آن مجالش کی دهد

The sin arises at first from His forbearance;
otherwise, how should His awful majesty give room for it?

خونبهای جرم نفس قاتله
هست بر حلمش ديت بر عاقله

The blood-price for the crime of the murderous carnal soul
falls on His forbearance: the blood-wit is on the kin.

مست و بی‌خود نفس ما ز آن حلم بود
ديو در مستی کلاه از وی ربود

Our carnal soul was intoxicated and made beside itself by that forbearance:
during its intoxication the Devil snatched away its cap.

گر نه ساقی حلم بودی باده ريز
ديو با آدم کجا کردی ستيز

Unless the *Sáqí*, Forbearance, had poured wine,
how should the Devil have quarrelled with Adam?

گاه علم آدم ملايك را که بود
اوستاد علم و نقاد نقود

At the time of knowledge, who was Adam in relation to the angels?
the teacher of knowledge and the assayer of coins.

چون که در جنت شراب حلم خورد
شد ز يك بازی شيطان روی زرد

After he had drunk the wine of forbearance in Paradise,
he was confounded by a single trick of Satan.

آن بلا درهای تعليم ودود
زيرك و دانا و چستش کرده بود

The doses of homeopathic remedies, the lessons by the Loving One,
had made him sagacious and wise and clever;

باز آن افيون حلم سخت او
دزد را آورد سوی رخت او

Afterwards the potent opium of His forbearance
brought the Thief to carry away Adam's property.

عقل آيد سوی حلمش مستجير
ساقی‌ام تو بوده‌ای دستم بگير

Reason comes to seek refuge with His forbearance,
"You have been my *Sáqí*: take my hand!"

فرمودن شاه اياز را که اختيار کن از عفو و مکافات که از عدل و لطف هر چه کنی اينجا صواب است و در هر يکی مصلحتهاست که در عدل هزار لطف هست درج، وَ لَکُمْ فِي الْقِصاصِ حَياةٌ، آن کس که کراهت می‌دارد قصاص را در اين يك حيات قاتل نظر می‌کند و در صد هزار حيات که معصوم و محقون خواهند شدن در حصن بيم سياست نمی‌نگرد

How the King said to Ayaz, "Choose either to pardon or to punish, for in the present case it is right whether you do justice or show mercy; and there are advantages in each." Within justice a thousand mercies are enclosed:, "and for you in retaliation there is a life." He who deems retaliation abominable is regarding only the single life of the murderer and does not consider the hundreds of thousands of lives that will be protected and kept safe, as in a fortress, by fear of punishment.

کن ميان مجرمان حکم ای اياز
ای اياز پاك با صد احتراز

"O Ayaz, pass sentence on the culprits!
O incorruptible Ayaz who take infinite precautions,

گر دو صد بارت بجوشم در عمل
در کف جوشت نيابم يك دغل

Though I boil you in practice two hundred times,
I do not find any refuse in the foam of your boiling.

ز امتحان شرمنده خلقی بی‌شمار
امتحانها از تو جمله شرمسار

A countless multitude of people are ashamed of the test,
all tests are ashamed of you.

بحر بی‌قعر است تنها علم نیست
کوه و صد کوه است این خود حلم نیست

Your knowledge is a bottomless ocean: it is not knowledge alone;
it is a mountain and a hundred mountains: indeed, it is not natural patience."

گفت من دانم عطای تست این
ور نه من آن چارقم و آن پوستین

He replied, "I know that this is your gift;
otherwise I am those rustic shoes and that sheepskin jacket."

بهر آن پیغمبر این را شرح ساخت
هر که خود بشناخت یزدان را شناخت

Hence the Prophet expounded this,
"Whoever knows himself knows God."

چارقت نطفه‌ست و خونت پوستین
باقی ای خواجه عطای اوست این

The seed is your shoes, and your blood is the sheepskin jacket:
the rest, O master, is His gift.

بهر آن داده‌ست تا جویی دگر
تو مگو که نیستش جز این قدر

He has given it to you in order that you may seek more:
do not say, "He has only this amount."

ز آن نماید چند سیب آن باغبان
تا بدانی نخل و دخل بوستان

The gardener shows a number of apples,
to the end that you may know the trees and produce of the orchard.

کف گندم ز آن دهد خریار را
تا بداند گندم انبار را

He gives the purchaser a handful of wheat,
in order that he may know the wheat in the granary.

نکته‌ای ز آن شرح گوید اوستاد
تا شناسی علم او را مستزاد

The teacher explains a nice point
in order that you may recognise that his knowledge exceeds;

ور بگویی خود همینش بود و بس
دورت اندازد چنانك از ریش خس

And if you say, "This is all he has,"
he will cast you far as sticks and straws from the beard.

ای ایاز اکنون بیا و داد ده
داد نادر در جهان بنیاد نه

"Now come, O Ayaz, and deal justice:
lay the foundation of a rare justice in the world.

مجرمانت مستحق کشتن‌اند
وز طمع بر عفو و حلمت می‌تنند

Those who have sinned against you deserve to be killed,
but in hope they are attending your pardon and forbearance,

تا که رحمت غالب آید یا غضب
آب کوثر غالب آید یا لهب

To see whether mercy will prevail or wrath,
whether the water of Kawthar will prevail or the flames of Hell"

از پی مردم ربایی هر دو هست
شاخ حلم و خشم از عهد أَ لَسْتُ

From the Covenant of *Alast*; both boughs, patience and anger,
are in existence for the purpose of carrying men.

بهر این لفظ أَ لَسْتُ مستبین
نفی و اثبات است در لفظی قرین

Hence the perspicuous word *Alast*
is negation and affirmation joined in one word,

ز انکه استفهام اثباتی است این
لیك در وی لفظ لیس شد دفین

Because *Alast* is an affirmative question,
but the word *laysa* is buried in it

ترك کن تا ماند این تقریر خام
کاسه‌ی خاصان منه بر خوان عام

Leave off, and let this exposition remain incomplete:
do not lay the bowl for the elect on the table of the vulgar.

قهر و لطفی چون صبا و چون وبا
آن یکی آهن ربا وین کهربا

A wrath and a mercy like the zephyr (*sabá*) and the plague (*wabá*):
the former is the iron-attracting and the latter the straw attracting amber.

می‌کشد حق راستان را تا رشد
قسم باطل باطلان را می‌کشد

The truth draws the righteous to righteousness;
the false class draws the false.

معده حلوایی بود حلوا کشد
معده صفرایی بود سرکا کشد

The belly is sweet, it attracts sweets;
the belly is bilious, it attracts vinegar.

فرش سوزان سردی از جالس برد
فرش افسرده حرارت را خورد

A burning carpet takes away coldness from one who sits;
a frozen carpet consumes heat.

دوست بینی از تو رحمت می‌جهد
خصم بینی از تو سطوت می‌جهد

You see a friend, mercy is aroused in you;
you see an enemy, violence is aroused in you.

ای ایاز این کار را زوتر گزار
ز انکه نوعی انتقام است انتظار

"O Ayaz, finish this affair quickly,
for expectation is a sort of vengeance."

تعجیل فرمودن پادشاه ایاز را که زود این حکم را به فیصل رسان و منتظر مدار و ایام بیننا بگو که الانتظار موت الاحمر، و جواب گفتن ایاز شاه را

How the King bade Ayaz make haste, saying, "Give judgement and bring the matter to decision immediately, and do not keep them waiting or say, 'We shall meet after some days,' for expectation is the red death"; and how Ayaz answered the King.

گفت ای شه جملگی فرمان تراست
با وجود آفتاب اختر فناست

He said, "O King, the command belongs entirely to you:
when the sun is there, the star is negated.

زهره که بود یا عطارد یا شهاب
کاو برون آید به پیش آفتاب

Who is Venus or Mercury or a meteor
that they should come forth in the presence of the sun?

گر ز دلق و پوستین بگذشتمی
کی چنین تخم ملامت کشتمی

If I had omitted the cloak and sheepskin,
how should I have sown such seeds of blame?

قفل کردن بر در حجره چه بود
در میان صد خیالی حسود

What was the putting a lock on the door of the chamber
amidst a hundred envious persons addicted to false imagination?

دست در کرده درون آب جو
هر یکی ز ایشان کلوخ خشك جو

Every one of them, having put his hand into the river-water,
seeks a dry sod.

پس کلوخ خشك در جو کی بود
ماهیی با آب عاصی کی شود

How, then, should there be a dry sod in the river?
How should a fish become disobedient to the sea?

بر من مسکین جفا دارند ظن
که وفا را شرم می‌آید ز من

They impute iniquity to poor me,
before whom loyalty is ashamed."

گر نبودی زحمت نامحرمی
چند حرفی از وفا وا گفتمی

Were it not for the trouble caused by a person unfamiliar,
I would have spoken a few words concerning loyalty;

چون جهانی شبهت و اشکال جوست
حرف می‌رانیم ما بیرون پوست

Since a world is seeking doubt and difficulty,
we will let the discourse run beyond the skin.

گر تو خود را بشکنی مغزی شوی
داستان مغز نغزی بشنوی

If you break yourself, you will become a kernel
and will hear the tale of a goodly kernel.

جوز را در پوستها آوازهاست
مغز و روغن را خود آوازی کجاست

The voices of walnuts are in their skins:
where, indeed, is any voice in the kernel and the oil?

دارد آوازی نه اندر خورد گوش
هست آوازش نهان در گوش نوش

It has a voice, not suited to the ear:
its voice is hidden in the ear of ecstasy.

گر نه خوش آوازی مغزی بود
ژغژغ آواز قشری که شنود

If it weren't for the sweetness of a kernel's voice,
who would listen to the rattling voice of a walnut-shell?

ژغژغ آن ز آن تحمل می‌کنی
تا که خاموشانه بر مغزی زنی

You endure the rattling of it
in order that you may silently come into touch with a kernel.

چند گاهی بی‌لب و بی‌گوش شو
و آنگهان چون لب حریف نوش شو

Be without lip and without ear for a while,
and then, like the lip, be the companion of honey.

چند گفتی نظم و نثر و راز فاش
خواجه یك روز امتحان کن گنگ باش

How long have you been uttering poetry and prose and mysteries!
O master, try the experiment and, for one day, be dumb!

حکایت در تقریر این سخن که چندین گاه گفت و گو را آزمودیم مدتی صبر و خاموشی را بیازماییم

Story in confirmation of the saying, "We have tried speech and talk all this time: for a while let us try self-restraint and silence."

چند پختی تلخ و تیز و شور گز
این یکی بار امتحان شیرین بپز

How long have you been cooking sour and acid and the white tamarisk?
For this one time make an experiment and cook sweets.

آن یکی را در قیامت ز انتباه
در کف آید نامه‌ی عصیان سیاه

On waking at the Resurrection, there is put into the hands of a man
the scroll of his sins: black,

سر سیه چون نامه‌های تعزیه
پر معاصی متن نامه و حاشیه

Headed with black, as letters of mourning;
the body and margin of the scroll completely filled with sins—

حمله فسق و معصیت بد یك سری
همچو دار الحرب پر از کافری

The whole wickedness and sin from end to end,
full of infidelity, like the land of war.

آن چنان نامه‌ی پلید پر وبال
در یمین ناید در آید در شمال

Such a foul and noxious scroll does not come into the right hand;
it comes into the left hand.

خود همین جا نامه‌ی خود را ببین
دست چپ را شاید آن یا در یمین

Here also regard your scroll,
whether it fits the left hand or the right.

موزه‌ی چپ کفش چپ هم در دکان
آن چپ دانیش پیش از امتحان

In the boot maker's shop, can you know before trying them on
that the left boot or shoe belongs to the left?

چون نباشی راست می‌دان که چپی
هست پیدا نعره‌ی شیر و کپی

When you are not "right," know that you are "left";
the cries of a lion and an ape are distinct.

آن که گل را شاهد و خوش بو کند
هر چپی را راست فضل او کند

He who makes the rose lovely and sweet-scented—
His bounty makes every "left" to be "right."

هر شمالی را یمینی او دهد
بحر را ماء معینی او دهد

He bestows "rightness" on every one belonging
to the "left" He bestows *a running water* on the sea.

گر چپی با حضرت او راست باش
تا ببینی دست برد لطفهاش

If you are "left," be "right" with His Lordship,
that you may see His mercies prevail.

تو روا داری که این نامه‌ی مهین
بگذرد از چپ در آید در یمین

Do you think it allowable that this vile scroll
should pass from the left hand and come into the right?

این چنین نامه که پر ظلم و جفاست
کی بود خود در خور اندر دست راست

How indeed should a scroll like this,
which is full of iniquity and injury, be fit in the right hand?

در بیان کسی که سخنی گوید که حال او مناسب آن سخن و آن دعوی نباشد چنان که کفره، وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمواتِ وَ الأَرْضَ لَيَقُولُنَّ اللهُ، خدمت بت سنگین کردن و جان و زر فدای او کردن چه مناسب باشد با جانی که داند که خالق سماوات و ارض و خلایق الهی است سمیعی بصیری حاضری مراقبی مستولیی غیوری الی آخره

Explaining the case of a person who makes a statement when his behaviour is not consistent with that statement and profession, like the infidels: "and if you ask them who created the heavens and the earth they will surely say, 'Allah'" How is the worship of a stone idol, the sacrifice of life and wealth for its sake appropriate to a soul who knows that the creator of heaven and earth and created beings is a God, all-hearing, all-seeing, omnipresent, all-observing, all dominating, jealous, etc.?

زاهدی را یك زنی بد بس غیور
هم بد او را یك کنیز همچو حور

A certain ascetic had a very jealous wife:
he also had a maid-servant as beautiful as a houri.

زن ز غیرت پاس شوهر داشتی
با کنیزك خلوتش نگذاشتی

The wife used to watch her husband jealously
and not let him be alone with the maid.

مدتی زن شد مراقب هر دو را
تا که شان فرصت نیفتد در خلا

For a long time the wife watched them both,
lest an opportunity should occur for their being alone—

تا در آمد حکم و تقدیر اله
عقل حارس خیره سر گشت و تباه

Until the decree and fore-ordainment of God arrived:
the watchman, Reason, became giddy-headed and good-for-nothing.

حکم و تقدیرش چو آید بی‌وقوف
عقل که بود در قمر افتد خسوف

When His decree and fore-ordainment arrives unawares, who is Reason?
Eclipse overtakes the moon.

بود در حمام آن زن ناگهان
یادش آمد طشت و در خانه بدان

The wife was at the bath:
suddenly she remembered the wash-basin and it was at home.

با کنیزك گفت رو هین مرغوار
طشت سیمین را ز خانه‌ی ما بیار

She said to the maid, "Listen,
go like a bird and fetch the silver basin from our house."

آن کنیزك زنده شد چون این شنید
که به خواجه این زمان خواهد رسید

On hearing this, the maid came to life,
for now she would obtain the master,

خواجه در خانه‌ست و خلوت این زمان
پس دوان شد سوی خانه شادمان

The master was then at home and alone.
So she ran joyously to the house.

عشق شش ساله کنیزك را بد این
که بیابد خواجه را خلوت چنین

For six years the maid had been longing
to find the master alone like this.

گشت پران جانب خانه شتافت
خواجه را در خانه در خلوت بیافت

She flew off and hastened towards the house:
she found the master at home and alone.

هر دو عاشق را چنان شهوت ربود
که احتیاط و یاد در بستن نبود

Desire took possession of both the lovers
so that they had no care or thought of bolting the door.

هر دو با هم در خزیدند از نشاط
جان به جان پیوست آن دم ز اختلاط

Both were beside themselves with joy.
They were both locked at that moment in an embrace of union.

یاد آمد در زمان زن را که من
چون فرستادم و را سوی وطن

Then the wife recollected,
"Why did I send her to the house?

پنبه در آتش نهادم من به خویش
اندر افکندم قچ نر را به میش

I have set the cotton on fire with my own hand;
I have put the lusty ram to the ewe."

گل فرو شست از سر و بی‌جان دوید
در پی او رفت و چادر می‌کشید

She washed off the soap from her head and ran, beside herself she went
in pursuit of her, drawing the *chador* over her head as she ran.

آن ز عشق جان دوید و این ز بیم
عشق کو و بیم کو فرقی عظیم

The maid ran because of the love in her soul, and the latter because of fear.
What is fear in comparison with love? A great difference.

سیر عارف هر دمی تا تخت شاه
سیر زاهد هر مهی یك روزه راه

The mystic's progress is ascending at every moment to the throne of the King;
the ascetic's progress is one day's journey every month.

گر چه زاهد را بود روزی شگرف
کی بود یك روز او خمسین الف

Although, for the ascetic, one day is of great value,
how should his one day be fifty thousand years?

قدر هر روزی ز عمر مرد کار
باشد از سال جهان پنجه هزار

The length of every day in the life of the adept
is *fifty thousand* of the years of the world.

قلها زین سر بود بیرون ز در
زهره‌ی وهم ار بدرد گو بدر

Intellects are excluded from this mystery:
if the heart of Imagination burst, let it burst!

ترس مویی نیست اندر پیش عشق
جمله قربانند اندر کیش عشق

In the sight of Love, fear is not a single hair:
in the law of Love, all things are as a sacrifice.

عشق وصف ایزد است اما که خوف
وصف بنده‌ی مبتلای فرج و جوف

Love is an attribute of God,
but fear is an attribute of the servant who is afflicted by lust and gluttony.

چون یحبون بخواندی در نبی
با یحبهم قرین در مطلبی

Since you have read in the *Qur'an*,
"*they love Him*" joined in a certain place with "*He loves them*,"

پس محبت وصف حق دان عشق نیز
خوف نبود وصف یزدان ای عزیز

Know, then, that love (*mahabbat*), and excessive love (*'ishq*) too,
is an attribute of God: fear is not an attribute of God, O honoured sir.

وصف حق کو وصف مشتی خاك کو
وصف حادث کو و وصف پاك کو

What relation exists between the attributes of God and those of a handful of earth? What relation exists between the attributes of him who is originated in time and those of the Holy One?

شرح عشق ار من بگویم بر دوام
صد قیامت بگذرد و آن ناتمام

If I should continue to describe Love,
a hundred Resurrections would pass, and it incomplete;

ز انکه تاریخ قیامت را حد است
حد کجا آن جا که وصف ایزد است

For there is a limit to the date of the Resurrection,
but what limit can there be where the Divine attributes are?

عشق را پانصد پر است و هر پری
از فراز عرش تا تحت الثری

Love has five hundred wings,
and every wing from above the empyrean to beneath the earth.

زاهد با ترس می‌تازد بپا
عاشقان پران‌تر از برق و هوا

The timorous ascetic runs on foot;
the lovers fly more quickly than the lightning and the wind.

کی رسند آن خایفان در گرد عشق
کاسمان را فرش سازد درد عشق

How should those fearful ones overtake Love?—
for Love's passion makes the heaven its carpet—

جز مگر آید عنایتهای ضو
کز جهان و زین روش آزاد شو

Unless perchance the favours of the Light come and say,
"Become free from the world and from this wayfaring;

از قش خود و ز دش خود باز ره
که سوی شه یافت آن شهباز ره

Escape from your own *qush* and *dush*,
for the royal falcon has found the way to the King."

این قش و دش هست جبر و اختیار
از ورای این دو آمد جذب یار

This "*qush* and *dush*" is necessity and free-will:
the pull of the Beloved transcends these two.

چون رسید آن زن به خانه در گشاد
بانگ در در گوش ایشان در فتاد

When the wife arrived home, she opened the door:
the sound of the door fell on their ears.

آن کنیزك جست آشفته ز ساز
مرد بر جست و در آمد در نماز

The maid jumped up in consternation and disorder;
the man jumped up and began to say his prayers.

زن کنیزك را پژولیده بدید
در هم و آشفته و دنگ و مرید

The wife saw that the maid was dishevelled and confused
and excited and witless and unmanageable.

شوی خود را دید قایم در نماز
در گمان افتاد زن ز آن اهتزاز

She saw her husband standing up in the ritual prayer:
the wife was made suspicious by that agitation.

شوی را برداشت دامن بی‌خطر
دید آلوده‌ی منی خصیه و ذکر

She fearlessly lifted up her husband's skirt
and saw his penis and testicles wet with semen.

از ذکر باقی نطفه می‌چکید
ران و زانو گشته آلوده و پلید

Drops of semen were dripping from his penis;
his thighs and knees are still wet with their juices.

ر سرش زد سیلی و گفت ای مهین
خصیه‌ی مرد نمازی باشد این

She hits him on the side of his head asking, "This! Are they the balls
of a man praying? Is this the penis of a man dedicated to prayer?

لایق ذکر و نماز است این ذکر
وین چنین ران و زهار پر قذر

And is this filthy impure body
engaged in an act of devotion."

نامه‌ی پر ظلم و فسق و کفر و کین
لایق است انصاف ده اندر یمین

Deal equitably: is a scroll full of injustice and wickedness
and unbelief and enmity fit in the right hand?

گر بپرسی گبر را کاین آسمان
آفریده‌ی کیست وین خلق و جهان

If you ask an infidel, "By whom was this heaven,
these creatures and this world created?"

گوید او کاین آفریده‌ی آن خداست
کافرینش بر خدایی‌اش گواست

He will reply that they were created by the Lord
to whose Lordship the Creation bears witness.

کفر و فسق و استم بسیار او
هست لایق با چنین اقرار او

Do his unbelief and great wickedness and wrong-doing
fit such a confession by him?

هست لایق با چنین اقرار راست
آن فضیحت‌ها و آن کردار کاست

Do those infamous deeds and that vicious conduct
go fitly with such a true confession?

فعل او کرده دروغ آن قول را
تا شد او لایق عذاب هول را

His actions have given the lie to his words,
so that he has become fit for the awful torment.

روز محشر هر نهان پیدا شود
هم ز خود هر مجرمی رسوا شود

On the Day of Resurrection every hidden thing will be made manifest:
every sinner will be shamefully exposed by himself.

دست و پا بدهد گواهی با بیان
بر فساد او به پیش مستعان

His hands and feet will give evidence
and declare his iniquity in the presence of Him whose help is sought.

دست گوید من چنین دزدیده‌ام
لب بگوید من چنین پرسیده‌ام

His hand will say, “I have stolen such and such”;
his lip will say, “I have asked such and such questions”;

پای گوید من شده‌ستم تا منی
فرج گوید من بکردستم زنی

His foot will say, “I have gone to things desired”;
his pudendum will say, “I have committed fornication.”

چشم گوید کرده‌ام غمزه‌ی حرام
گوش گوید چیده‌ام سوء الکلام

His eye will say, “I have cast amorous glances at things forbidden”;
his ear will say, “I have gathered evil words.”

پس دروغ آمد ز سر تا پای خویش
که دروغش کرد هم اعضای خویش

Therefore he is a lie from head to foot,
for even his own member gives him the lie,

آن چنان که در نماز با فروغ
از گواهی خصیه شد زرقش دروغ

Just as, in the deceptive prayers, their fine appearance
was proved to be false by the testimony of his testicles.

پس چنان کن فعل کان خود بی‌زبان
باشد اشهد گفتن و عین بیان

Act, then, in such wise that the action itself, without tongue,
will be saying “I testify” and the most explicit declaration,

تا همه تن عضو عضوت ای پسر
گفته باشد اشهد اندر نفع و ضر

So that your whole body, limb by limb, O son, will have said
“I testify” as regards both good and ill.

رفتن بنده پی خواجه گواست
که منم محکوم و این مولای ماست

The slave’s walking behind his master is a testimony,
“I am subject to authority and this man is my lord.”

گر سیه کردی تو نامه‌ی عمر خویش
توبه کن ز آنها که کرده ستی تو پیش

If you have blackened the scroll of your life,
repent of the deeds you did formerly.

عمر اگر بگذشت بیخش این دم است
آب توبه‌ش ده اگر او بی‌نم است

Though your life has passed, this moment is its root:
water it with repentance if it lacks moisture.

بیخ عمرت را بده آب حیات
تا درخت عمر گردد با نبات

Give the Living Water to the root of your life,
in order that the tree of your life may become verdant.

جمله ماضیها از این نیکو شوند
زهر پارینه از این گردد چو قند

By this Water all past sins are made good:
by this last year’s poison is made as sugar.

سیئاتت را مبدل کرد حق
تا همه طاعت شود آن ما سبق

God has changed your evil deeds,
in order that what has preceded may become wholly piety.

خواجه بر توبه‌ی نصوحی خوش بتن
کوششی کن هم به جان و هم به تن

O master, cling bravely to a repentance of Nasúh:
strive earnestly both with body and spirit.

شرح این توبه‌ی نصوح از من شنو
بگرویدستی و لیك از نو گرو

Hear from me the description of this repentance of Nasúh:
you have believed, believe afresh.

حکایت در بیان توبه‌ی نصوح که چنان که شیر از پستان بیرون آید باز در پستان نرود آن که توبه‌ی نصوحی کرد هرگز از آن گناه یاد نکند به طریق رغبت بلکه هر دم نفرتش افزون باشد و آن نفرت دلیل آن بود که لذت قبول یافت آن شهوت اول بی‌لذت شد این به جای آن نشست چنان که فرموده‌اند:

نبرد عشق را جز عشق دیگر — چرا یاری نگیری زو نکوتر

و آن که دلش باز بدان گناه رغبِت می‌کند علامت آن است که لذتِ قبول نیافته است و لذت قبول به جای آن لذت گناه ننشسته است، فَسَنُیَسِّرُهُ لِلْیُسْری‌نشده است لذت فَسَنُیَسِّرُهُ لِلْعُسْری باقی است بر وی

Story explaining the repentance of Nasúh. As milk that flows from the teat never returns to the teat, so he who has repented like Nasúh will never think of that sin in the way of desire; nay, his loathing will increase continually, and that loathing is a proof that he has experienced the delight of being accepted, and that the old lust has ceased to give delight, and that the former has established itself in the place of the latter, as it has been said:

"Nothing breaks off love except another love: why don't you take a friend fairer than he?"

And when his heart desires to sin again, it is a sign that he has not experienced the delight of acceptance, and that the delight of acceptance has not superseded the delight of sin, and that he has not become, "We will surely dispose him to ease," but that the delight of, "We will surely dispose him to hardship," is still remaining in him.

بود مردی پیش از این نامش نصوح
بد ز دلاکی زن او را فتوح

There was aforetime a man named Nasúh:
he earned his livelihood by shampooing women.

بود روی او چو رخسار زنان
مردی خود را همی‌کرد او نهان

His face resembled a female countenance:
he was disguising his manliness.

او به حمام زنان دلاك بود
در دغا و حیله بس چالاك بود

He was a shampooer in the women's bath,
and very active in fraud and deceit.

سالها می‌کرد دلاکی و کس
بو نبرد از حال و سر آن هوس

For years he went on shampooing,
and no one suspected the nature and secret of his fondness.

ز انکه آواز و رخش زن‌وار بود
لیك شهوت کامل و بیدار بود

Because, though his voice and countenance were woman-like,
yet his lust was at full strength and wide-awake.

چادر و سربند پوشیده و نقاب
مرد شهوانی و در غره‌ی شباب

He wore the *chador* and snood and veil,
a man lustful and in the prime of youth.

دختران خسروان را زین طریق
خوش همی‌مالید و می‌شست آن عشیق

In this fashion that enamoured man
was massaging and washing the daughters of emperors,

توبه‌ها می‌کرد و پا در می‌کشید
نفس کافر توبه‌اش را می‌درید

He often resolved on repentance and was turning his back,
the miscreant carnal soul would always tear his repentance to pieces.

رفت پیش عارفی آن زشت کار
گفت ما را در دعایی یاد دار

That evil-doer went to a gnostic and said,
"Remember me in a prayer."

سر او دانست آن آزاد مرد
لیك چون حلم خدا پیدا نکرد

The holy man knew his secret but, like the forbearance of God,
he did not divulge it;

بر لبش قفل است و در دل رازها
لب خموش و دل پر از آوازها

On his lips is a lock, while his heart is full of mysteries:
his lips are silent, though his heart is filled with voices.

عارفان که جام حق نوشیده‌اند
رازها دانسته و پوشیده‌اند

Gnostics, who have drunk of the cup of God,
have known the mysteries and kept them hidden.

هر که را اسرار کار آموختند
مهر کردند و دهانش دوختند

Whoever has been taught the mysteries of the action;
his lips are sealed and closed.

سست خندید و بگفت ای بد نهاد
ز انکه دانی ایزدت توبه دهاد

He laughed softly and said, "O evil-natured one,
may God cause you to repent of that which you know!"

در بیان آن که دعای عارف واصل و درخواست او از حق همچو درخواست حق است از خویشتن که کنت له سمعا و بصرا و لسانا و یدا، قوله وَ ما رَمَیْتَ إِذْ رَمَیْتَ وَ لکِنَّ اللّهَ رَمی، و آیات و اخبار و آثار در این بسیار است، و شرح سبب سازی حق تا مجرم را گوش گرفته به توبه‌ی نصوح آورد

Explaining that the prayer of the gnostic who is united with God and his petition to God are like the petition of God to Himself, for "I am to him an ear and an eye and a tongue and a hand." God has said, "And you did not throw when you threw, but God threw"; and there are many Verses and Traditions and Narrations on this subject. And an exposition of the way in which God devises means in order that, taking hold of the sinner's ear, they may lead him to the repentance of Nasúh.

آن دعا از هفت گردون در گذشت
کار آن مسکین به آخر خوب گشت

That prayer traversed the Seven Heavens:
the fortune of the miserable wretch at last became good;

کان دعای شیخ نه چون هر دعاست
فانی است و گفت او گفت خداست

For the prayer of a Shaykh is not like every prayer:
he is negated (*fání*) and his words are the words of God.

چون خدا از خود سؤال و کد کند
پس دعای خویش را چون رد کند

Since God asks and begs of Himself,
how, then, should He refuse to grant His own prayer?

یك سبب انگیخت صنع ذو الجلال
که رهانیدش ز نفرین و وبال

The action of the Almighty produced a means
that delivered him from execration and woe.

اندر آن حمام پر می‌کرد طشت
گوهری از دختر شه یاوه گشت

While he was filling a basin in the bath,
a jewel belonging to the King's daughter was lost.

گوهری از حلقه‌های گوش او
یاوه گشت و هر زنی در جست و جو

A jewel was lost from her ear-rings,
and every woman in the search.

پس در حمام را بستند سخت
تا بجویند اولش در پیچ رخت

Then they bolted the door of the bath fast,
in order that they might first look for the jewel in the folds of the furniture.

رختها جستند و آن پیدا نشد
دزد گوهر نیز هم رسوا نشد

They searched these articles, but it was not brought to light,
nor was any person who had stolen the jewel discovered either.

پس به جد جستن گرفتند از گزاف
در دهان و گوش و اندر هر شکاف

Then they began to search incontinently with all their might
in the mouths and ears and in every cleft.

در شکاف تحت و فوق و هر طرف
جست و جو کردند در خوش صدف

In rima inferiore et superiore and everywhere
they searched for the pearl belonging to a beauteous oyster-shell.

بانگ آمد که همه عریان شوید
هر که هستید ار عجوز و گر نوید

Proclamation was made: “Strip, all, whoever you are,
whether you are old or young!”

یك به یك را حاجیه جستن گرفت
تا پدید آید گهر دانه‌ی شگفت

The lady-in-waiting began to search them, one by one,
hoping that the marvellous pearl might be discovered.

آن نصوح از ترس شد در خلوتی
روی زرد و لب کبود از خشیتی

Nasúh, with fear, went into a private place:
his face yellow and his lips blue because of his fear.

پیش چشم خویش او می‌دید مرگ
رفت و می‌لرزید او مانند برگ

He saw death before his eyes:
he went, trembling like a leaf.

گفت یا رب بارها بر گشته‌ام
توبه‌ها و عهدها بشکسته‌ام

He cried, “O Lord, many a time have I turned away
and broken my vows of penitence and my promises.

کرده‌ام آنها که از من می‌سزید
تا چنین سیل سیاهی در رسید

I have done the things that were fit to be done by me,
so that such a black flood has arrived.

نوبت جستن اگر در من رسد
وه که جان من چه سختیها کشد

If my turn to be searched shall come,
oh, what cruel sufferings must my soul endure!

در جگر افتاده استم صد شرر
در مناجاتم ببین بوی جگر

A hundred sparks of fire have fallen on my heart:
perceive in my orisons the smell of my heart.

این چنین اندوه کافر را مباد
دامن رحمت گرفتم داد داد

May anguish like this not be the infidel’s!
I clutch the skirt of mercy. Help, help!

کاشکی مادر نزادی مر مرا
یا مرا شیری بخوردی در چرا

Would that my mother had not borne me,
or that a lion had devoured me in the pasture!

ای خدا آن کن که از تو می‌سزد
که ز هر سوراخ مارم می‌گزد

O God, do what is worthy to be done by You,
for from every hole a snake is biting me.

جان سنگین دارم و دل آهنین
ور نه خون گشتی در این رنج و حنین

I have a soul of stone, and my heart is of iron, otherwise
they would have turned into blood in this sorrow and lamentation.

وقت تنگ آمد مرا و یك نفس
پادشاهی کن مرا فریاد رس

The time presses and I have one moment:
act in kingly fashion, come to my aid!

گر مرا این بار ستاری کنی
توبه کردم من ز هر ناکردنی

If You will cover me up this time,
I repent of everything that ought not to be done.

توبه‌ام بپذیر این بار دگر
تا ببندم بهر توبه صد کمر

Accept my repentance this once more,
that I may gird myself with a hundred belts for repentance.

من اگر این بار تقصیری کنم
پس دگر مشنو دعا و گفتنم

If I commit any fault this time,
then do not listen again to my prayer and words."

این همی‌زارید و صد قطره روان
که در افتادم به جلاد و عوان

Thus was he moaning while a hundred tears flowed.
"I have fallen," he cried, "into the hands of the executioner and policeman.

تا نمیرد هیچ افرنگی چنین
هیچ ملحد را مبادا این حنین

Let no European die such a death:
may no *mulhid* (Ismá'ílí or 'Assassin') have this lamentation!"

نوحه‌ها می‌کرد او بر جان خویش
روی عزراییل دیده پیش پیش

He was uttering cries of mourning over his soul;
he saw the face of Azrael nearer and nearer.

ای خدا و ای خدا چندان بگفت
کان در و دیوار با او گشت جفت

He cried "O God, O God" so often
that door and wall joined with him.

در میان یا رب و یا رب بد او
بانگ آمد از میان جست و جو

He was deep in "O Lord" and "O Lord"
from amidst the search came the announcement.

نوبت جستن رسیدن به نصوح و آواز آمدن که همه را جستیم نصوح را بجویید و بی‌هوش شدن نصوح از آن هیبت و گشاده شدن کار بعد از نهایت بستگی کما کان یقول رسول الله صلی الله علیه و آله و سلم إذا اصابه مرض او هم اشتدی أزمة تنفرجی

How the turn came for Nasúh to be searched, and how a voice proclaimed—"We have searched them all, search Nasúh"; and how Nasúh became senseless from terror, and how after extreme oppression of spirit the way of deliverance was opened to him, as the Prophet of God—may God bless and save him!— used to say, whenever sickness or anxiety overtook him, "O distress, become severe: then you will pass away."

جمله را جستیم پیش آی ای نصوح
گشت بی‌هوش آن زمان پرید روح

"We have searched them all: come forward, O Nasúh."
Thereupon he lost his senses, his spirit took wing.

همچو دیوار شکسته در فتاد
هوش و عقلش رفت شد او چون جماد

He fell like a broken wall: his consciousness and understanding departed,
he became like lifeless matter.

چون که هوشش رفت از تن بی‌امان
سر او با حق بپیوست آن زمان

When his consciousness went without delay from his body,
at that moment his inmost soul was united with God.

چون تهی گشت و وجود او نماند
باز جانش را خدا در پیش خواند

When he was emptied and his existence remained not,
God called the falcon, his soul, into His presence.

چون شکست آن کشتی او بی‌مراد
در کنار رحمت دریا فتاد

When his ship was wrecked and every hope had failed,
he was cast on the seashore of Mercy.

جان به حق پیوست چون بی‌هوش شد
موج رحمت آن زمان در جوش شد

His soul became united with God: at the moment
when he lost consciousness the waves of Mercy began to surge.

چون که جانش وارهید از ننگ تن
رفت شادان پیش اصل خویشتن

When his soul was freed from the disgrace of the body,
it went rejoicing towards its Origin.

جان چو باز و تن مر او را کندهای
پای بسته پر شکسته بندهای

The soul is like a falcon, and the body is its fetter:
a foot-bound broken-winged creature;

چون که هوشش رفت و پایش بر گشاد
میپرد آن باز سوی کیقباد

When its self-consciousness is gone and its foot untied,
that falcon flies towards the King.

چون که دریاهای رحمت جوش کرد
سنگها هم آب حیوان نوش کرد

When the seas of Mercy begin to surge,
even stones drink the Water of Life

ذرهی لاغر شگرف و زفت شد
فرش خاکی اطلس و زربفت شد

The frail mote becomes stout and strong;
the carpet of earth becomes satin and cloth of gold.

مردهی صد ساله بیرون شد ز گور
دیو ملعون شد بخوبی رشك حور

He that has been dead a hundred years comes forth from the grave;
the accursed devil becomes an object of envy to the houris on account of his beauty.

این همه روی زمین سر سبز شد
چوب خشك اشکوفه کرد و نغز شد

The whole face of this earth becomes verdant;
the dry wood buds and becomes flourishing.

گرگ با بره حریف می شده
ناامیدان خوش رگ و خوش پی شده

The wolf becomes the cup-companion of the lamb;
the despairing becomes courageous and valiant.

یافته شدن گوهر و حلالی خواستن حاجبان و کنیزکان شاه زاده از نصوح

The finding of the jewel, and how the ladies-in-waiting and handmaids of the princess begged Nasúh to exonerate them

بعد از آن خوف هلاك جان بده
مژدهها آمد که اینك گم شده

After that soul-destroying fear, came the good news—
"Here is the lost jewel!"

بانگ آمد ناگهان که رفت بیم
یافت شد گم گشته آن در یتیم

Suddenly rose a shout—"The danger is past:
the single pearl that was missing has been found.

یافت شد و اندر فرح دریافتیم
مژدگانی ده که گوهر یافتیم

It is found, and we are penetrated with joy:
give us the reward, for we have found the pearl."

از غریو و نعره و دستك زدن
پر شده حمام قد زال الحزن

The bath-house was filled with clamour and screams
and clapping of hands sorrow had disappeared.

آن نصوح رفته باز آمد به خویش
دید چشمش تابش صد روز بیش

Nasúh who had gone came to himself again:
his eye saw in front the splendour of a hundred days.

می حلالی خواست از وی هر کسی
بوسه میدادند بر دستش بسی

Everyone was begging him to exonerate them
and giving his hand many a kiss.

بد گمان بردیم و کن ما را حلال
گوشت تو خوردیم اندر قیل و قال

"We had evil thoughts, and exonerate us.
We were back biting you in our talk";

ز انکه ظن جمله بر وی بیش بود
ز انکه در قربت ز جمله پیش بود

For the suspicion of all against him had been increased
by the fact that he was in higher favour than all

خاص دلاکش بد و محرم نصوح
بلکه همچون دو تنی یك گشته روح

Nasúh was her private shampooer and confidant;
nay (they were) as two bodies with one soul.

گوهر ار بردەست او بردەست و بس
زو ملازم‌تر به خاتون نیست کس

“If anyone has taken the pearl, only he can have taken it:
none is more closely attached to the Lady than he.

اول او را خواست جستن در نبرد
بهر حرمت داشتش تاخیر کرد

At first she wished to search him forcibly,
from respect for his reputation she delayed,

تا بود کان را بیندازد به جا
اندر این مهلت رهاند خویش را

In the hope that he might drop it somewhere
and save himself during the respite”

این حلالیها از او می‌خواستند
و ز برای عذر برمی‌خاستند

They were begging him to grant these absolutions
and were rising up to excuse themselves.

گفت بد فضل خدای دادگر
ور نه ز آنچم گفته شد هستم بتر

He replied, “’It was the grace of God, who deals justice;
else I am worse than what has been said.

چه حلالی خواست می‌باید ز من
که منم مجرم‌تر اهل زمن

Why should absolution be begged of me?
For I am the most sinful of the people in the world

آن چه گفتندم ز بد از صد یکی است
بر من این کشف است اگر کس را شکی است

The evil they spoke of me is a hundredth part:
this is clearly known to me, if anyone has a doubts it.

کس چه می‌داند ز من جز اندکی
از هزاران جرم و بد فعلم یکی

What does anyone know of me but a little—
one of my thousand sins and evil deeds?

من همی‌دانم و آن ستار من
جرمها و زشتی کردار من

I know, and He who draws a veil over me my sins
and the wickedness of my conduct.

اول ابلیسی مرا استاد بود
بعد از آن ابلیس پیشم باد بود

At first Iblís was my teacher;
afterwards Iblís was wind in comparison with me.

حق بدید آن جمله را نادیده کرد
تا نگردم در فضیحت روی زرد

God saw all that, made as though He saw it not,
lest I should be openly dishonoured by its exposure.

باز رحمت پوستین دوزیم کرد
توبه‌ی شیرین چو جان روزیم کرد

Moreover, Mercy exercised the furrier’s craft on me
and bestowed on me a repentance sweet as life.

هر چه کردم جمله ناکرده گرفت
طاعت ناکرده آورده گرفت

Whatever I had done, it took them as not having been done;
and my undone obedience it took as having been performed.

همچو سرو و سوسنم آزاد کرد
همچو بخت و دولتم دل شاد کرد

It made me free as the cypress and the lily;
it made me glad of heart as fortune and felicity.

نام من در نامه‌ی پاکان نوشت
دوزخی بودم ببخشیدم بهشت

It inscribed my name in the register of the righteous:
I was one doomed to Hell; it gave me Paradise.

آه کردم چون رسن شد آه من
گشت آویزان رسن در چاه من

When I cried ‘Alas,’ my ‘Alas’ became a rope,
and the rope was let down into my well.

آن رسن بگرفتم و بیرون شدم
شاد و زفت و فربه و گلگون شدم

I clutched that rope and climbed out:
I became glad and strong and stout and rosy.

در بن چاهی همی‌بودم زبون
در همه عالم نمی‌گنجم کنون

I was lying in misery at the bottom of a well:
now I am not contained in the whole world.

آفرینها بر تو بادا ای خدا
ناگهان کردی مرا از غم جدا

Praises be unto You, O God!
You did suddenly put me afar from sorrow.

گر سر هر موی من یابد زبان
شکرهای تو نیاید در بیان

If the tip of every hair of me should gain a tongue,
the thanks due to You are inexpressible.

می‌زنم نعره درِ این روضه و عیون
خلق را یا لَیْتَ قَوْمِي یعلمون

Amidst these gardens and fountains I am crying to the people,
'*Oh, would that my folk did but know!*'"

باز خواندن شه زاده نصوح را از بهر دلاکی بعد از استحکام توبه و قبول توبه و بهانه کردن او و دفع گفتن

How the princess again invited Nasúh to shampoo her, after his repentance had taken firm hold and was accepted, and how he made an excuse and refused to comply.

بعد از آن آمد کسی کز مرحمت
دختر سلطان ما می‌خواندت

Afterwards someone came to Nasúh, saying,
"The daughter of our sovereign graciously invites you.

دختر شاهت همی‌خواند بیا
تا سرش شویی کنون ای پارسا

The King's daughter invites you:
come and wash her head now, O devout one.

جز تو دلاکی نمی‌خواهد دلش
که بمالد یا بشوید با گلش

Her heart desires no shampooer except you
to massage her or wash her with clay."

گفت رو رو دست من بی‌کار شد
وین نصوح تو کنون بیمار شد

He answered, "Begone, begone! My hand is not in practice,
and your Nasúh is now fallen sick.

رو کسی دیگر بجو اشتاب و تفت
که مرا و الله دست از کار رفت

Go; look for someone else hastily and speedily,
for by God my hand has gone out of business."

با دل خود گفت کز حد رفت جرم
از دل من کی رود آن ترس و گرم

He said to himself, "My sin passed beyond bounds:
how should that terror and anguish go from my mind?

من بمردم یك ره و باز آمدم
من چشیدم تلخی مرگ و عدم

I died once, and I came back:
I tasted the bitterness of death and non-existence.

توبه‌ای کردم حقیقت با خدا
نشکنم تا جان شدن از تن جدا

I have turned to God with real repentance:
I will not break till my soul shall be parted from my body.

بعد آن محنت که را بار دگر
پا رود سوی خطر الا که خر

After such a tribulation, whose foot should move
towards danger a second time, unless it be an ass?"

حکایت در بیان آن که کسی توبه کند و پشیمان شود و باز آن پشیمانیها را فراموش کند و آزموده را باز آزماید در خسارت ابد افتد، چون توبه‌ی او را ثباتی و قوتی و حلاوتی و قبولی مدد نرسد چون درخت بی‌بیخ هر روز زردتر و خشک‌تر بود، نعوذ بالله

Story demonstrating that when a person repents and feels remorse and then forgets his feelings of remorse and tries again what he has tried, he falls into everlasting perdition. Unless his repentance is reinforced by a firmness and strength and by a sweetness and acceptance, it is like a rootless tree, more faded and withered every day. We take refuge with God.

گازری بود و مر او را یك خری
پشت ریش اشکم تهی و لاغری

There was a washer man, who had an ass with a sore on its back
and empty-bellied and lean.

در میان سنگ‌لاخ بی‌گیاه
روز تا شب بی‌نوا و بی‌پناه

In ground covered with stones, where no grass grew:
from morning till night it went without food and shelter.

بهر خوردن جز که آب آن جا نبود
روز و شب بد خر در آن کور و کبود

Except water, there was nothing for it to eat or drink:
the ass was in that miserable state by day and by night.

آن حوالی نیستان و بیشه بود
شیر بود آن جا که صیدش پیشه بود

In the neighbourhood was a reed-bed and a jungle,
where a lion lived whose occupation was hunting.

شیر را با پیل نر جنگ اوفتاد
خسته شد آن شیر و ماند از اصطیاد

A battle took place between the lion and a fierce elephant:
the lion was wounded and disabled from going to hunt.

مدتی واماند ز آن ضعف از شکار
بی‌نوا ماندند دد از چاشت خوار

On account of his weakness he was unable to hunt for some time,
and the wild animals were deprived of their morning-meal;

ز انکه باقی خوار شیر ایشان بدند
شیر چون رنجور شد تنگ آمدند

For they used to eat the lion’s leavings:
when the lion became ill they suffered distress.

شیر یك روباه را فرمود رو
مر خری را بهر من صیاد شو

The lion gave orders to a fox, saying,
“Go and hunt an ass for me.

گر خری یابی به گرد مرغزار
رو فسونش خوان فریبانش بیار

If you find an ass round about the meadow,
go, charm him with specious talk, beguile him, and bring him.

چون بیابم قوتی از گوشت خر
پس بگیرم بعد از آن صیدی دگر

As soon as I gain some strength from (eating) the flesh of the ass,
then afterwards I will seize another victim.

اندکی من می خورم باقی شما
من سبب باشم شما را در نوا

I will eat a little, you the rest:
I am the means for you as regards food.

یا خری یا گاو بهر من بجوی
ز آن فسون‌هایی که می‌دانی بگوی

Procure for me either an ass or an ox:
address some of the charming words that you know.

از فسون و از سخنهای خوشش
از رهش بیرون کن و اینجا کشش

Deprive him of his wits by flatteries and fair words
and bring him here.”

تشبیه کردن قطب که عارف واصل است در اجری دادن خلق از قوت مغفرت و رحمت بر مراتبی که حقش الهام دهد و تمثیل به شیر که دد اجری خوار و باقی خوار ویند بر مراتّب قرب ایشان به شیر نه قرب مکانی بلکه قرب صفتی، و تفاصیل این بسیار است و الله الهادی

Parable of the Qutb, who is the gnostic united with God, in respect of his dispensing to the people their rations of forgiveness and mercy in the order and degree which God inspires him to observe; and a comparison of him with the lion, for the wild animals partake of the lion's rations and eat his leavings in proportion to their nearness to him—not nearness in space but nearness in quality. The details of this are many, and God is the Guide.

قطب شیر و صید کردن کار او
باقیان این خلق باقی خوار او

The Qutb is the lion, and it is his business to hunt:
the rest, these people, eat his leavings.

تا توانی در رضای قطب کوش
تا قوی گردد کند صید وحوش

So far as you can, endeavour to satisfy the Qutb,
so that he may gain strength and hunt the wild beasts.

چون برنجد بی‌نوا مانند خلق
کز کف عقل است جمله‌ی رزق حلق

When he is ailing, the people remain unfed,
for all food provided for the gullet comes from the hand of reason,

ز انکه وجد خلق باقی خورد اوست
این نگه دار ار دل تو صید جوست

Since the ecstasies of the people are his leavings.
Keep this in mind, if your heart desires the prey.

او چو عقل و خلق چون اعضای تن
بسته‌ی عقل است تدبیر بدن

He is like the reason, and the people are like the members of the body:
the management of the body depends on the reason.

ضعف قطب از تن بود از روح نی
ضعف در کشتی بود در نوح نی

The weakness of the Qutb is bodily, not spiritual:
the weakness lies in the Ship, not in Noah.

قطب آن باشد که گرد خود تند
گردش افلاك گرد او بود

The Qutb is he who turns round himself,
round him is the revolution of the celestial spheres.

یاریی ده در مرمه‌ی کشتی‌اش
گر غلام خاص و بنده گشتی‌اش

Lend some assistance in repairing his ship,
if you have become his favourite slave and devoted servant.

یاری‌ات در تو فزاید نه در او
گفت حق ان تنصروا الله تنصروا

Your assistance is advantageous to you, not to him:
God has said, "*If you help God, you will be helped.*"

همچو روبه صید گیر و کن فداش
تا عوض گیری هزاران صید بیش

Hunt like the fox and sacrifice your prey to him,
that you may gain in return a thousand preys and more.

رو بهانه باشد آن صید مرید
مرده گیرد صید کفتار مرید

The prey caught by the disciple is after the manner of the fox,
the disobedient hyena catches prey dead.

مرده پیش او کشی زنده شود
چرك در پالیز روینده شود

If you present the dead to the Qutb, it will become living:
filth in the orchard will produce.

گفت روبه شیر را خدمت کنم
حیله‌ها سازم ز عقلش بر کنم

The fox said to the lion, "I will serve you:
I will contrive expedients and rob him of his wits.

حیله و افسونگری کار من است
کار من دستان و از ره بردن است

Cunning and enchantment is my business:
it is my business to beguile and lead astray."

از سر که جانب جو می‌شتافت
آن خر مسکین لاغر را بیافت

Hastening from the mountain-top towards the river,
he found that miserable emaciated ass.

پس سلام گرم کرد و پیش رفت
پیش آن ساده دل درویش رفت

Then he saluted him cordially and advanced:
he advanced to meet that poor simpleton,

گفت چونی اندر این صحرای خشك
در میان سنگ‌لاخ و جای خشك

And said, "How are you in this arid desert
amidst stones and on sterile ground?"

گفت خر گر در غمم گر در ارم
قسمتم حق کرد من ز آن شاکرم

The ass replied, "Whether I am in pain or in Iram,
God has made it my portion, and I am grateful for it.

شکر گویم دوست را در خیر و شر
ز انکه هست اندر قضا از بد بتر

I give thanks to the Friend in good and evil estate,
because in destiny there is worse than ill.

چون که قسام اوست کفر آمد گله
صبر باید صبر مفتاح الصله

Since He is the Dispenser of portions, complaint is infidelity.
Patience is needful: patience is the key to the gift.

غیر حق جمله عدویند اوست دوست
با عدو از دوست شکوت کی نکوست

All except God are enemies: He is the Friend:
how is it good to complain of a friend to an enemy?

تا دهد دوغم نخواهم انگبین
ز انکه هر نعمت غمی دارد قرین

So long as He gives me buttermilk I will not desire honey,
for every pleasure has a pain joined with it."

حکایت دیدن خر سقایی با نوایی اسبان تازی بر آخور خاص و تمنا بردن آن دولت را، در موعظه‌ی آن که تمنا نباید بردن الا مغفرت و عنایت که اگر در صد لون رنجی چون لذت مغفرت بود همه شیرین شود، باقی هر دولتی که آن را ناآزموده تمنی می‌بری با آن رنجی قرین است که آن را نمی‌بینی، چنان که از هر دامی دانه پیدا بود و فخ پنهان، تو در این یك دام مانده ای تمنی می‌بری که کاشکی با آن دانه‌ها رفتمی، پنداری که آن دانه‌ها بی‌دام است

Story of an ass belonging to a seller of firewood, which saw some well-fed Arab horses in the royal stable and wished for the same fortune. This story conveys the lesson that one ought not to wish for anything but forgiveness and favour; for though you are in a hundred kinds of pain, they all become sweet when you feel the delight of being forgiven; and for the rest, every fortune that you wish for before you have experienced it is accompanied by a pain which you do not perceive; as in every trap the bait is visible while the snare is concealed. You have been caught in this one trap are wishing, "Would that I had gone after those baits!" You fancy that those baits are without a trap.

بود سقایی مر او را یك خری
گشته از محنت دو تا چون چنبری

There was a water-carrier who owned an ass
that had been bent double like a hoop by affliction.

پشتش از بار گران صد جای ریش
عاشق و جویان روز مرگ خویش

Its back was galled by the heavy load in a hundred places:
it was passionately desiring the day of its death.

جو کجا از کاه خشك او سیر نی
در عقب زخمی و سیخی آهنی

What of barley? It never got its fill of dry straw:
at its heels a blow and an iron goad.

میر آخور دید او را رحم کرد
کاشنای صاحب خر بود مرد

The Master of the stable saw it and took pity—
for the man was acquainted with the owner of the ass—

پس سلامش کرد و پرسیدش ز حال
کز چه این خر گشت دو تا همچو دال

So he saluted him and asked him what had happened, saying,
"What is the cause of this ass being bent double like a *dál*?"

گفت از درویشی و تقصیر من
که نمی‌یابد خود این بسته دهن

He replied, "On account of my poverty and destitution
this dumb animal is not getting even straw."

گفت بسپارش به من تو روز چند
تا شود در آخور شه زورمند

"Hand him over to me," said the other, "for a few days,
that in the King's stable he may grow strong."

خر بدو بسپرد و آن رحمت پرست
در میان آخور سلطانش بست

He handed the ass over to him,
and that merciful man tethered him in the Sultan's stable.

خر ز هر سو مرکب تازی بدید
با نوا و فربه و خوب و جدید

The ass saw on every side Arab horses,
well-fed and fat and handsome and glossy;

زیر پاشان روفته آبی زده
که به وقت و جو به هنگام آمده

He saw the ground swept under their feet and sprinkled with water;
the straw coming at the time, and the barley at the hour.

خارش و مالش مر اسبان را بدید
پوز بالا کرد کای رب مجید

He saw the horses curry-combed and rubbed down.
He lifted up his muzzle, crying, "O glorious Lord,

نه که مخلوق توام گیرم خرم
از چه زار و پشت ریش و لاغرم

Am not I Your creature? I grant that I am an ass,
wherefore am I wretched, with sores on my back, and lean?

شب ز درد پشت و از جوع شکم
آرزومندم به مردن دم‌بدم

At night, because of the pain in my back and the hunger in my belly,
I am always wishing to die.

حال این اسبان چنین خوش با نوا
من چه مخصوصم به تعذیب و بلا

These horses are so happy and prosperous:
why am I singled out for torment and tribulation?"

ناگهان آوازه‌ی پیکار شد
تازیان را وقت زین و کار شد

Suddenly came the rumour of war:
it was the time for the Arab horses to be saddled and brought into action.

زخمهای تیر خوردند از عدو
رفت پیکانها در ایشان سو به سو

They were wounded with arrows by the foe:
the barbs entered them on every side.

از غزا باز آمدند آن تازیان
اندر آخور جمله افتاده ستان

Those Arab horses returned from the campaign,
they all fell down and lay on their backs in the stable.

پایهاشان بسته محکم با نوار
نعل بندان ایستاده بر قطار

Their legs were tightly bandaged with canvas:
the blacksmiths were standing in file,

می‌شکافیدند تنهاشان به نیش
تا برون آرند پیکانها ز ریش

Piercing their bodies with the scalpel
in order to extract the barbs from their wounds.

آن خر آن را دید و می‌گفت ای خدا
من به فقر و عافیت دادم رضا

The ass saw that, and was saying,
"O God, I am satisfied with poverty and health.

ز ان نوا بی‌زارم و ز ان زخم زشت
هر که خواهد عافیت دنیا بهشت

I have no taste for that food and those hideous wounds."
Everyone who desires health abandons the world.

ناپسندیدن روباه گفتن خر را که من راضیم به قسمت

How the fox disapproved of the saying of the ass, “I am satisfied with my lot.”

گفته روبه جستن رزق حلال
فرض باشد از برای امتثال

The fox said, “It is an obligation
to seek lawful provision in obedience.

عالم اسباب و چیزی بی‌سبب
می‌نیاید پس مهم باشد طلب

This is the world of means: nothing is obtained without a means:
therefore it is important to seek.

وَ ابْتَغُوا مِنْ فَضْلِ اللهِ است امر
تا نباید غصب کردن همچو نمر

‘*And seek ye of the bounty of God*’ is command,
lest they should seize by violence, like the leopard.

گفت پیغمبر که بر رزق ای فتا
در فرو بسته ست و بر در قفلها

The Prophet has said, the door is shut against provision, O youth;
and on the door there are locks.’

جنبش و آمد شد ما و اکتساب
هست مفتاحی بر آن قفل و حجاب

Our movement and our going to and fro
and our acquisition is a key to that lock and barrier.

بی‌کلید این در گشادن راه نیست
بی‌طلب نان سنت الله نیست

Without the key there is no way to open the door:
bread without endeavour is not God’s law.”

جواب گفتن خر روباه را

How the ass answered the fox.

گفت از ضعف توکل باشد آن
ور نه بدهد نان کسی که داد جان

He replied, “That is weak faith;
else He who gave life gives (us) bread.

هر که جوید پادشاهی و ظفر
کم نیاید لقمه‌ی نان ای پسر

Whoever seeks sovereignty and victory,
a mouthful of bread will not fail, O son.

دام و دد جمله همه اکال رزق
نه پی کسب‌اند نه حمال رزق

All wild animals, both the herbivorous and the predatory, are devourers of the
provision: they neither go in quest of work nor do they support providing.

جمله را رزاق روزی می‌دهد
قسمت هر یك به پیشش می‌نهد

The Provider gives their daily bread to all:
He lays before each one the portion allotted to him.

رزق آید پیش هر کاو صبر جست
رنج کوششها ز بی‌صبری تست

The provision comes to everyone who seeks patience:
the trouble of making efforts arises from your want of patience.”

جواب گفتن روباه خر را

How the fox answered the ass.

گفت روبه آن توکل نادر است
کم کسی اندر توکل ماهر است

The fox replied, “Such trust in God is exceptional:
few are proficient in trust in God.

گرد نادر گشتن از نادانی است
هر کسی را کی ره سلطانی است

It is ignorance to concern one’s self with the exceptional:
how is the King’s highway for every one?

چون قناعت را پیمبر گنج گفت
هر کسی را کی رسد گنج نهفت

Since the Prophet has said that contentment is a treasure,
how should the hidden treasure be gained by every one?

حد خود بشناس و بر بالا مپر
تا نیفتی در نشیب شور و شر

Recognise your limit and do not fly aloft,
lest you fall into the abyss of woe and bane.”

جواب گفتن خر روباه را

How the ass answered the fox.

گفت این معکوس می‌گویی بدان
شور و شر از طمع آید سوی جان

The ass replied, “Know that you are speaking the reverse,
woe and misery comes to the soul from greed.

از قناعت هیچ کس بی‌جان نشد
از حریصی هیچ کس سلطان نشد

No one was deprived of life by contentment;
no one was made a king by covetousness.

نان ز خوکان و سگان نبود دریغ
کسب مردم نیست این باران و میغ

Bread is not withheld from pigs and dogs:
this rain and clouds are not earned by Man.

آن چنان که عاشقی بر رزق زار
هست عاشق رزق هم بر رزق خوار

Just as you are pitiably enamoured of the daily bread,
so the daily bread is enamoured of its consumer.

در تقریر معنی توکل حکایت آن زاهد که توکل را امتحان می‌کرد از میان اسباب و شهر بیرون آمد و از قوارع و رهگذر خلق دور شد و به بن کوهی مهجوری مفقودی در غایت گرسنگی سر بر سر سنگی نهاد و خفت و با خود گفت توکل کردم بر سبب سازی و رزاقی تو و از اسباب منقطع شدم تا ببینم سببیت توکل را

Exposition of the meaning of trust in God, the Story of the ascetic who, making trial of his trust in God, abandoned his property and town and went far away from the beaten tracks and thoroughfares of men to the foot of a remote and inaccessible mountain, in extreme hunger he laid his head upon a stone and fell asleep, saying to himself, ‘I put trust in Your providing the means and daily bread; and I cut myself off from means in order that I may experience the causation of trust in God.’

آن یکی زاهد شنود از مصطفی
که یقین آید به جان رزق از خدا

A certain ascetic had heard the saying of Mustafá
that the daily bread surely comes from God to the spirit,

گر بخواهی ور نخواهی رزق تو
پیش تو آید دوان از عشق تو

Whether you will or no, your daily bread
comes running to you because it is fond of you.

از برای امتحان آن مرد رفت
در بیابان نزد کوهی خفت تفت

By way of trial that man went into the desert
and immediately lay down near a mountain,

که ببینم رزق می‌آید به من
تا قوی گردد مرا در رزق ظن

Saying, ‘I will see whether the daily bread will come to me:
that my belief in the daily bread may become firm.’

کاروانی راه گم کرد و کشید
سوی کوه آن ممتحن را خفته دید

A caravan lost its way and marched towards the mountain:
the travellers saw him lying there who was making the trial.

گفت این مرد این طرف چون است عور
در بیابان از ره و از شهر دور

How is this man destitute here in the wilderness,
far from road and town?

ای عجب مرده است یا زنده که او
می‌نترسد هیچ از گرگ و عدو

Oh, I wonder, is he dead or alive?
He has no fear of wolves or enemies.'

آمدند و دست بر وی می‌زدند
قاصدا چیزی نگفت آن ارجمند

They came on and touched him with their hands:
that venerable man deliberately said nothing.

هم نجنبید و نجنبانید سر
وانکرد از امتحان هم او بصر

He did not stir; he did not even move his head or open his eyes,
because he was making a trial.

پس بگفتند این ضعیف بی‌مراد
از مجاعت سکته اندر اوفتاد

Then they said, 'This poor disappointed man
has had a stroke of apoplexy caused by hunger.'

نان بیاوردند و در دیگی طعام
تا بریزندش به حلقوم و به کام

They fetched bread and food in a kettle
that they might pour it into his mouth and his throat.

پس به قاصد مرد دندان سخت کرد
تا ببیند صدق آن میعاد مرد

Thereupon the man purposely clenched his teeth,
in order to see the truth of that promise.

رحمشان آمد که این بس بی‌نواست
وز مجاعت هالك مرگ و فناست

They felt pity for him and said, 'This man is starving
and perishing with hunger and at the point of death';

کارد آوردند قوم اشتافتند
بسته دندانهاش را بشکافتند

They brought a knife
and hastily made a rift in his closed teeth.

ریختند اندر دهانش شوربا
می‌فشردند اندر او نان پاره‌ها

They poured soup into his mouth
and forced into it fragments of bread.

گفت ای دل گر چه خود تن می‌زنی
راز می‌دانی و نازی می‌کنی

He said to himself, 'O my heart, even though you are keeping silence,
you know the secret and are showing disdain.'

گفت دلِ دانم و قاصد می‌کنم
رازق الله است بر جان و تنم

His heart replied, 'I know and am purposely behaving:
God is the provider for my soul and body.'

امتحان زین بیشتر خود چون بود
رزق سوی صابران خوش می‌رود

How should there be a trial more than this?
The daily bread comes with joy to those who have patience."

جواب گفتن روباه خر را و تحریض کردن او خر را بر کسب

How the fox answered the ass and urged him to seek a livelihood.

گفت روبه این حکایتها بهل
دستها بر کسب زن جهد المقل

The fox said, "Leave these stories
and apply all your poor efforts to earning a livelihood.

دست داده‌ستت خدا کاری بکن
مکسبی کن یاری یاری بکن

God has given you hands: do some work,
earn something, and help a friend.

هر کسی در مکسبی پا می‌نهد
یاری یاران دیگر می‌کند

Everyone takes steps to earn something
and helps other friends,

ز انکه جمله‌ی کسب ناید از یکی
هم دروگر هم سقا هم حایکی

Because all the earning is not done by one:
a carpenter and also a water-carrier and a weaver.

این به هنبازی است عالم برقرار
هر کسی کاری گزیند ز افتقار

By means of this partnership the world is maintained:
every one, by want, chooses some work.

طبل خواری در میانه شرط نیست
راه سنت کار و مکسب کردنی است

It is not right to be an idle parasite in the midst:
the way of the Sunna is to work and earn."

جواب گفتن خر روباه را که توکل بهترین کسبهاست که هر کسی محتاجست به توکل که ای خدا این کار مرا راست آر و دعا متضمن توکل است و توکل کسبی است که به هیچ کسبی دیگر محتاج نیست الی آخره

How the ass answered the fox, saying, "Trust in God is the best way of earning a livelihood, for everyone needs to trust in God and cry, 'O God, bring this work of mine to success'; and prayer involves trust in God, and trust in God is the means of livelihood that is independent of any other means, etc."

گفت من به از توکل بر ربی
می‌ندانم در دو عالم مکسبی

He said, "In the two worlds I do not know
any means of livelihood superior to trust in my Lord.

کسب شکرش را نمی‌دانم ندید
تا کشد شکر خدا رزق و مزید

I know nothing to be compared with the acquisition of thanksgiving to Him,
in order that thanksgiving to God may bring the daily bread and the increase."

بخششان بسیار شد اندر خطاب
مانده گشتند از سؤال و از جواب

Their dispute was prolonged in mutual altercation
they became incapable of questioning and answering.

بعد از آن گفتش بدان در مملکه
نهی لا تلقوا بایدی تهلکه

Afterwards he said to him, "Mark in the kingdom the prohibition,
and '*Do not cast yourselves into destruction*.'

صبر در صحرای خشك و سنگ‌لاخ
احمقی باشد جهان حق فراخ

In a barren desert covered with stones self-denial is folly:
God's world is wide.

نقل کن ز ینجا به سوی مرغزار
می‌چر آن جا سبزه گرد جویبار

Move from this place towards the meadow,
and browse there on the verdure round about the river—

مرغزاری سبز مانند جنان
سبزه رسته اندر آن جا تا میان

A meadow as green as Paradise,
where the plants grows up to the waist

خرم آن حیوان که او آن جا شود
اشتر اندر سبزه ناپیدا شود

Happy the animal that goes there:
amidst such lush plant life a camel would become invisible.

هر طرف در وی یکی چشمه روان
اندر او حیوان مرفه در امان

There, on every side, is a running fountain;
there the animals are in comfort and security."

از خری او را نمی‌گفت ای لعین
تو از آن جایی چرا زاری چنین

From asininity he did not say to him,
"O accursed one, you are from there: how are you so wretched?

کو نشاط و فربهی و فر تو
چیست این لاغر تن مضطر تو

Where are your gaiety, fatness and comeliness?
What is this lean starved body of yours?

شرح روضه گر دروغ و زور نیست
پس چرا چشمت از او مخمور نیست

If your description of the meadow is not falsehood and fiction,
then why is yours eye not intoxicated by it?

این گدا چشمی و این نادیدگی
از گدایی تست نز بگلربگی

These greedy looks and this blindness
are the result of your beggarliness, not of sovereignty.

چون ز چشمه آمدی چو نی تو خشك
ور تو ناف آهویی کو بوی مشك

Since you have come from the fountain, how are you dry?
And if you are the gland of the musk-deer, where is the fragrance of musk?

ز ان که می‌گویی و شرحش می‌کنی
چون نشانی در تو نامد ای سنی

How is there no trace in you of that
which you say and describe, O exalted one?"

مثل آوردن اشتر در بیان آن که در مخبر دولتی فر و اثر آن چون نبینی جای متهم داشتن باشد که او مقلد است در آن

Parable of the camel, explaining that when someone tells of his good fortune and you do not perceive in him any appearance or sign of welfare, there is reason to suspect that he is an imitator of those who have really attained to spiritual felicity.

آن یکی پرسید اشتر را که هی
از کجا می‌آیی ای اقبال پی

A certain man asked a camel,
"Hey, where do you come from, O you whom fortune attends?

گفت از حمام گرم کوی تو
گفت خود پیداست از زانوی تو

He replied, "From the hot-bath in your street."
Said the other, "Truly, it is manifest in your knees!"

مار موسی دید فرعون عنود
مهلتی می‌خواست نرمی می‌نمود

Pharaoh, the obstinate rebel, saw Moses' snake,
he begged for a respite and showed meekness.

زیرکان گفتند بایستی که این
تندتر گشتی چو هست او رب دین

The men of intelligence said, "This man ought to have been fiercer,
since he is the Lord of the Judgement.

معجزه گر اژدها گر مار بد
نخوت و خشم خدایی‌اش چه شد

Whether the miracle was a dragon or a snake,
what has become of the pride and wrath proper to his divinity?

رب اعلی گر وی است اندر جلوس
بهر یك کرمی چی است این چاپلوس

If he is the Supreme Lord seated on the throne,
what is this blandishment on account of a single worm?"

نفس تو تا مست نقل است و نبید
دان که روحت خوشه‌ی غیبی ندید

So long as your nafs is intoxicated with the dessert and date-wine, know
that your spirit has not beheld the cluster belonging to the World Unseen,

که علامات است ز آن دیدار نور
التجافی منك عن دار الغرور

For the signs of that vision of the Light
is your withdrawal from the abode of delusion.

مرغ چون بر آب شوری می‌تند
آب شیرین را ندیده ست او مدد

Since the bird is frequenting briny water,
it has not seen help in the sweet water;

بلکه تقلید است آن ایمان او
روی ایمان را ندیده جان او

No, its faith is imitation:
its spirit has never seen the face of faith.

پس خطر باشد مقلد را عظیم
از ره و ره زن ز شیطان رجیم

Hence, because of the accursed Devil,
the imitator is in great danger from the road and the brigand;

چون ببیند نور حق ایمن شود
ز اضطرابات شك او ساكن شود

When he beholds the Light of God, he becomes safe:
he is at rest from the agitations of doubt.

تا كف دریا نیاید سوی خاك
كاصل او آمد بود در اصطكاك

The sea-foam is in collision
till it comes to the earth which is its origin.

خاكی است آن كف غریب است اندر آب
در غریبی چاره نبود ز اضطراب

The scum is earthly: it is an exile in the water:
in exile agitation is inevitable.

ون كه چشمش باز شد و آن نقش خواند
دیو را بر وی دگر دستی نماند

When his eye is opened and he reads those characters,
the Devil has no power over him anymore.

گر چه با روباه خر اسرار گفت
سرسری گفت و مقلدوار گفت

Although the ass spoke of mysteries to the fox,
he spoke superficially and like an imitator.

آب را بستود و او تایق نبود
رخ درید و جامه او عاشق نبود

He praised the water, but he had no longing;
he tore his face and raiment, but he was no lover.

از منافق عذر رد آمد نه خوب
ز انكه در لب بود آن نه در قلوب

The excuse made by the hypocrite was bad, not good,
because it was on their lips, not in their hearts.

بوی سیبش هست جزو سیب نیست
بو در او جز از پی آسیب نیست

He has the smell of the apple, but no part of the apple;
and in him the smell is only for the purpose of contact.

حمله‌ی زن در میان كارزار
نشكند صف بلكه گردد كار زار

The charge of a woman in battle does not break the ranks;
no, her plight becomes pitiable.

گر چه می‌بینی چو شیر اندر صفش
تیغ بگرفته همی‌لرزد كفش

Though you see her take the sword like a lion amidst the ranks,
her hand trembles.

وای آن كه عقل او ماده بود
نفس زشتش نر و آماده بود

Alas for him whose reason is female,
while his wicked fleshly soul is male and ready!

لاجرم مغلوب باشد عقل او
جز سوی خسران نباشد نقل او

Of necessity, his reason is vanquished:
his movement is towards naught but perdition.

ای خنك آن كس كه عقلش نر بود
نفس زشتش ماده و مضطر بود

Oh, blest is that one whose reason is male,
while his wicked fleshly soul is female and helpless;

قل جزوی‌اش نر و غالب بود
نفس انثی را خرد سالب بود

Whose particular reason is male and dominant,
his intellect deprives the female fleshly soul of power to do mischief.

حمله‌ی ماده به صورت هم جری است
آفت او همچو آن خر از خری است

The attack of the female, too, is bold in appearance;
her defect, as that ass, arises from asininity.

وصف حیوانی بود بر زن فزون
ز انكه سوی رنگ و بو دارد ركون

The animal nature prevails in woman,
because she has an inclination towards colour and scent.

رنگ و بوی سبزه‌زار آن خر شنید
جمله حجتها ز طبع او رمید

The ass heard of the colour and scent of the meadow,
all arguments disgusted him.

تشنه محتاج مطر شد و ابر نه
نفس را جوع البقر بد صبر نه

The thirsty man wanted rain, and there was no cloud;
the fleshly soul was ravenously hungry, and there was no self-restraint.

اسپر آهن بود صبر ای پدر
حق نبشته بر سپر جاء الظفر

Self-restraint is an iron shield, O father:
upon the shield God has written, "Victory will come."

صد دلیل آرد مقلد در بیان
از قیاسی گوید آن را نه از عیان

The imitator brings forward a hundred proofs in his exposition;
he speaks intellectually, not from immediate experience.

مشك آلود است الا مشك نیست
بوی مشك استش ولی جز پشك نیست

He is tinctured with musk, but he is not musk:
he has the scent of musk, but he is only shit.

تا كه پشكی مشك گردد ای مرید
سالها باید در آن روضه چرید

In order that a piece of shit may become musk, O disciple,
one must browse for years in that garden.

كه نباید خورد و جو همچون خران
آهوانه در ختن چر ارغوان

One must not eat straw and barley, like asses:
browse on *arghawán*, like the musk-deer in Khutan.

جز قرنفل یاسمن یا گل مچر
رو به صحرای ختن با آن نفر

Do not browse on aught but clove, jasmine, or roses:
go to the plain of Khutan in company with those personages.

معده را خو كن بدان ریحان و گل
تا بیابی حكمت و قوت رسل

Accustom your belly to the sweet basil and the rose,
that you may gain the wisdom and food of the prophets.

خوی معده زین كه و جو باز كن
خوردن ریحان و گل آغاز كن

Break your belly of its habit of this straw and barley:
begin to eat the sweet basil and the rose.

معده‌ی تن سوی كهدان می‌كشد
معده‌ی دل سوی ریحان می‌كشد

The corporeal belly leads to the straw-barn;
the spiritual belly leads to the sweet basil.

هر كه كاه و جو خورد قربان شود
هر كه نور حق خورد قرآن شود

Whoever feeds on straw and barley becomes a sacrifice (*qurbán*);
whoever feeds on the Light of God becomes the *Qur'án*.

نیم تو مشك است و نیمی پشك هین
هین میفزا پشك افزا مشك چین

Beware! Half of you is musk and half is shit. Beware!
Do not increase the shit, increase the Chinese musk.

آن مقلد صد دلیل و صد بیان
در زبان آرد ندارد هیچ جان

The imitator brings on to his tongue
a hundred proofs and explanations, but he has no soul.

چون كه گوینده ندارد جان و فر
گفت او را كی بود برگ و ثمر

When the speaker has no soul and glory,
how should his speech have leaves and fruit?

می‌كند گستاخ مردم را به راه
او به جان لرزان‌تر است از برگ كاه

He boldly directs people in the Way;
he is more tremulous in soul than a blade of straw.

پس حدیثش گر چه بس با فر بود
در حدیثش لرزه هم مضمر بود

Therefore, though his discourse may be splendid,
tremor is also latent in his discourse.

فرق میان دعوت شیخ کامل واصل و میان سخن ناقصان فاضل فضل تحصیلی بر بسته

The difference between the call of the perfect Shaykh who is united with God and the words of imperfect men whose virtues are acquired and artificial

شیخ نورانی ز ره آگه کند
با سخن هم نور را همره کند

The illumined Shaykh makes cognisant of the Way;
moreover, he causes the light to accompany his words.

جهد کن تا مست و نورانی شوی
تا حدیثت را شود نورش روی

Strive to become intoxicated and illumined,
in order that his light may be the rhyme-letter to your discourse.

هر چه در دوشاب جوشیده شود
در عقیده طعم دوشابش بود

Whatever is boiled in grape-juice,
the flavour of grape-juice will be in its syrup.

از جزر و ز سیب و به و ز گردکان
لذت دوشاب یابی تو از آن

Whether it is syrup of carrots or apples or quinces or walnuts,
you will taste in it the delicious flavour of grape-juice.

علم اندر نور چون فر غرده شده
پس ز علمت نور یابد قوم لد

When your knowledge is steeped in the light,
then the *rebellious folk* derive light from your knowledge.

هر چه گویی باشد آن هم نورناك
کاسمان هرگز نبارد غیر پاك

Whatever you say, too, will be luminous,
for the sky never rains aught but pure.

آسمان شو ابر شو باران ببار
ناودان بارش کند نبود بکار

Become the sky, become the cloud and shed rain:
the spout rains, it is not at work.

آب اندر ناودان عاریتی است
آب اندر ابر و دریا فطرتی است

The water in the spout is borrowed;
the water in the cloud and in the sea is original.

فکر و اندیشه‌ست مثل ناودان
وحی و مکشوف است ابر و آسمان

Your thought and cogitation resemble the spout;
inspiration and revelation are the cloud and the sky.

آب باران باغ صد رنگ آورد
ناودان همسایه در جنگ آورد

The rain-water produces a many-coloured garden;
the spout causes your neighbour to quarrel.

خر دو سه حمله به روبه بحث کرد
چون مقلد بد فریب او بخورد

The ass disputed twice or thrice with the fox,
since he was an imitator he was beguiled by him.

طنطنه‌ی ادراك بینایی نداشت
دمدمه‌ی روبه بر او سکته گماشت

He had not the glorious power of perception possessed by a seer:
the fox's chattering brought upon him apoplexy.

حرص خوردن آن چنان کردش ذلیل
که زبونش گشت با پانصد دلیل

Greedy desire to eat and drink made him so despicable
that he submitted to him notwithstanding five hundred arguments.

حکایت آن مخنث و پرسیدن لوطی از او در حالت لواطه که این خنجر از بهر چیست گفت از برای آن که هر که با من بد اندیشد اشکمش بشکافم، لوطی بر سر او آمد و شد می‌کرد و می‌گفت الحمد لله که من بد نمی‌اندیشم با تو

بیت من بیت نیست اقلیم است هزل من هزل نیست تعلیم است

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا ما بَعُوضَةً فَما فَوْقَها، ای فما فوقها فی تغییر النفوس بالانکار، ما ذا أَرادَ اللهُ بِهذا مَثَلا، و آن گه جواب می‌فرماید که این خواستم يُضِلُّ بِهِ كَثِيراً وَ يَهْدِي بِهِ كَثِيراً، که هر فتنه ای همچون میزان است بسیاران از او سرخ رو شوند و بسیاران بی‌مراد شوند، و لو تاملت فیه قلیلا وجدت من نتایجه الشریفة کثیرا

The story of the sodomite and the sodomizer's asking him during the occasion of sodomy, "For what is this dagger?" "So that, anyone who thinks evil toward me, I may rip open his belly. The sodomizer was coming and going (moving back and forth in the act of sodomy) and was saying, "God be praised, since I am not thinking evil toward you. "My tent is not a tent, it is a continent; my jest is not a jest, it is a lesson." Verily, God is not ashamed to set forth as a parable a gnat or what exceeds it, i.e. "what exceeds it in respect of the corruption of souls by disbelief"; "What is it that Allah means by using this as a parable?" and then He answers, "I mean this: He lets many be led astray thereby and He lets many be guided aright thereby." Every temptation is like a pair of scales: many come off with honour and many with disgrace; and if you were to meditate on it a little, you would feel many of its excellent effects.

کنده‌ای را لوطیی در خانه برد
سر نگون افکندش و در وی فشرد

A sodomizer brought a beardless youth (catamite) into a house,
threw him head downwards, and pressed into him (in the act of sodomy).

بر میانش خنجری دید آن لعین
پس بگفتش بر میانت چیست این

The accursed wretch saw a dagger on his waist,
so he said to him, "What is this on your waist?"

گفت آن که با من ار یك بدمنش
بد بیندیشد بدرم اشکمش

He replied, "'It is in order that, if any evil-minded person
should think of committing evil against me, I may rip his belly."

2500 گفت لوطی حمد لله را که من
بد نیندیشیده‌ام با تو به فن

The *lúti* said, "God be praised
that I have not thought of plotting evil against you."

چون که مردی نیست خنجرها چه سود
چون نباشد دل ندارد سود خود

When there is no manliness, of what use are daggers?
When there is no heart, the helmet avails not.

از علی میراث داری ذو الفقار
بازوی شیر خدا هستت بیار

You may have Dhu 'l-faqár as a heritage from 'Alí,
have you the arm of the Lion of God? Produce it!

گر فسونی یاد داری از مسیح
کو لب و دندان عیسی ای وقیح

Though you may remember an incantation derived from the Messiah,
where are the lips and teeth of Jesus, O abominable man?

کشتیی سازی ز توزیع و فتوح
کو یکی ملاح کشتی همچو نوح

You may build a ship with money collected or freely given,
where is a captain of the ship like Noah?

بت شکستی گیرم ابراهیم‌وار
کو بت تن را فدی کردن به نار

I grant you have broken the idol, like Abraham,
what of devoting the idol, your body, to the fire?

گر دلیلت هست اندر فعل آر
تیغ چوبین را بدان کن ذو الفقار

If you have the proof, put it into practice:
by means of that make your wooden sword as Dhu 'l-faqár.

آن دلیلی که ترا مانع شود
از عمل آن نقمت صانع بود

The proof that hinders you from the practice
is the vengeance of the Maker.

خایفان راه را کردی دلیر
از همه لرزان‌تری تو زیر زیر

You have emboldened those who are afraid of the Way,
underneath you are more tremulous than all.

بر همه درس توکل می‌کنی
در هوا تو پشه را رگ می‌زنی

You lecture to them all on trust in God;
you are slitting the vein of the gnat in the air.

ای مخنث پیش رفته از سپاه
بر دروغ ریش تو کیرت گواه

O hermaphrodite, going ahead of the army,
your penis is witness to the falsehood of your beard (your false boasting).

چون ز نامردی دل آگنده بود
ریش و سبلت موجب خنده بود

When the heart is filled with unmanliness,
the beard and moustache are a cause of laughter.

توبه‌ای کن اشك باران چون مطر
ریش و سبلت را ز خنده باز خر

Repent, shed tears like rain,
and redeem your beard and moustache from laughter.

داروی مردی بخور اندر عمل
تا شوی خورشید گرم اندر حمل

Restore your manliness in works
that you may become the hot sun in Aries.

معده را بگذار و سوی دل خرام
تا که بی‌پرده ز حق آید سلام

Leave the belly and stride towards the heart,
in order that the salutation may come to you from God without veil.

یك دو گامی رو تکلف ساز خوش
عشق گیرد گوش تو آن گاه کش

Advance one or two paces, make a good endeavour:
Love will lay hold of your ear and then draw.

غالب شدن حیله‌ی روباه بر استعصام و تعفف خر و کشیدن روبه خر را سوی شیر به بیشه

How the cunning of the fox prevailed over the desire of the ass to preserve and restrain himself, and how the fox led the ass to the lion in the jungle.

روبه اندر حیله پای خود فشرد
ریش خر بگرفت و آن خر را ببرد

The fox embarked on the plot:
he seized the ass's beard and led him away.

مطرب آن خانقه کو تا که تفت
دف زند که خر برفت و خر برفت

Where is the musician of that Sufi monastery,
that he may quickly play the tambourine, "The ass is gone, the ass is gone"?

چون که خرگوشی برد شیری به چاه
چون نیارد روبهی خر تا گیاه

Since a hare brings a lion to the well,
how should not a fox lead an ass to the grass?

گوش را بر بند و افسونها مخور
جز فسون آن ولی دادگر

Shut your ear and do not swallow spells:
but the spell of the righteous saint—

2520 آن فسون خوشتر از حلوای او
آن که صد حلواست خاك پای او

That spell of his, sweeter than *halwá*,
that of whose feet a hundred *halva's* are the dust.

خنبهای خسروانی پر ز می
مایه برده از می لبهای وی

The imperial jars full of the wine
have drawn their stock from the wine of his lips.

عاشق می باشد آن جان بعید
کاو می لبهای لعلش را ندید

That alien soul which has never seen the wine of his ruby lips
is a lover of the wine.

آب شیرین چون نبیند مرغ کور
چون نگردد گرد چشمه‌ی آب شور

Since the blind bird does not see the sweet water,
how should not it circle round the brackish water?

موسی جان سینه را سینا کند
طوطیان کور را بینا کند

The spiritual Moses makes the breast a Sinai:
he makes the blind parrots able to see.

2525 خسرو شیرین جان نوبت زده‌ست
لاجرم در شهر قند ارزان شده‌ست

The Khusraw of the spiritual Shírín has beaten the drum;
consequently sugar has become cheap in the city.

یوسفان غیب لشکر می‌کشند
تنگهای قند و شکر می‌کشند

The Josephs of the unseen world are marching:
they are bringing bales of candy and sugar.

اشتران مصر را رو سوی ما
بشنوید ای طوطیان بانگ درا

The faces of the camels of Egypt are towards us:
listen, O parrots, to the sound of the camel-bell.

شهر ما فردا پر از شکر شود
شکر ارزان است ارزان‌تر شود

To-morrow our city will be filled with sugar;
sugar is cheap: it will be cheaper.

در شکر غلطید ای حلواییان
همچو طوطی کوری صفراییان

O confectioners, wallow in sugar,
like the parrot, in despite of the bilious ones.

2530 نیشکر کوبید کار این است و بس
جان بر افشانید یار این است و بس

Pound the sugar-cane: this is the only work;
lavish your souls: this is the only Beloved.

یك ترش در شهر ما اینك نماند
چون که شیرین خسروان را بر نشاند

Now not a single sour one is left in our city,
since Shírín has seated the Khusraws on the throne.

نقل بر نقل است و می بر می هلا
بر مناره رو بزن بانگ صلا

It is dessert on dessert and wine on wine!
Ho, go up on the minaret and proclaim that all are welcome.

سرکه‌ی نه ساله شیرین می‌شود
سنگ و مرمر لعل و زرین می‌شود

The nine years old vinegar is becoming sweet;
the stone and marble are becoming ruby like and golden.

آفتاب اندر فلك دستك زنان
ذره‌ها چون عاشقان بازی‌کنان

The sun in heaven is clapping his hands:
the motes are dancing like lovers.

2535 چشمها مخمور شد از سبزه‌زار
گل شکوفه می‌کند بر شاخسار

Eyes are intoxicated with the orchard abounding in greenery;
the blossoms are budding on the boughs.

چشم دولت سحر مطلق می‌کند
روح شد منصور انا الحق می‌زند

The eye of blessedness works absolute magic:
the spirit is made victorious (*mansur*), crying "I am God."

گر خری را می‌برد روبه ز سر
گو ببر تو خر مباش و غم مخور

If the fox is seducing an ass, let him seduce!
Do not you be an ass, and be not troubled.

حکایت آن شخص که از ترس خویشتن را در خانه ای انداخت رخها زرد چون زعفران لبها کبود چون نیل دست لرزان چون برگ درخت، خداوند خانه پرسید که خیر است چه واقعه است، گفت بیرون خر می‌گیرند به سخره، گفت مبارك خر می‌گیرند تو خر نیستی چه می‌ترسی، گفت سخت به جد می‌گیرند تمییز برخاسته است امروز ترسم که مرا خر گیرند

Story of the person who rushed into a house in terror, with cheeks yellow as saffron, lips blue as indigo, and hands trembling like the leaves of a tree. The master of the house asked, "Is all well? What is the matter?" He replied, "Outside they are taking asses by force." "Bless you!" cried the other; "they are taking asses, you are not an ass: what are you afraid of?" He said, "They are taking in a great hurry: discrimination has ceased. To-day I am afraid they will take me for an ass."

آن یکی در خانه‌ای در می‌گریخت
زرد رو و لب کبود و رنگ ریخت

A certain man took refuge in a house:
his face was yellow, his lips blue, and his colour had ebbed away.

صاحب خانه بگفتش خیر هست
که همی‌لرزد ترا چون پیر دست

The master of the house said to him, "Are you well?
For your hand is trembling like an old man.

واقعه چون است چون بگریختی
رنگ رخساره چنین چون ریختی

What has happened? Why have you taken refuge?
How have you lost the colour of your face?

گفت بهر سخره‌ی شاه حرون
خر همی‌گیرند امروز از برون

"To-day," said he, "they are seizing asses outside
to do forced labour for the tyrannical king."

گفت می‌گیرند گو خر جان عم
چون نه‌ای خر رو ترا زین چیست غم

He replied, "O beloved of your uncle, they are taking it because it is an ass:
since you are not an ass, go: why are you troubled at this?"

گفت بس جدند و گرم اندر گرفت
گر خرم گیرند هم نبود شگفت

He answered, "They are very urgent and furious in taking:
it will be no wonder if they take me too for an ass.

بهر خر گیری بر آوردند دست
جد جد تمییز هم برخاسته‌ست

They have put their hands with all their might to taking asses:
accordingly discrimination has ceased."

چون که بی‌تمییزیان‌مان سرورند
صاحب خر را به جای خر برند

Since undiscriminating persons are our rulers,
they carry off the owner of the ass instead of the ass.

نیست شاه شهر ما بی‌هوده گیر
هست تمییزش سمیع است و بصیر

The King of our city is not one who takes at random:
He has discrimination, He is *hearing and seeing*.

آدمی باش و ز خر گیران مترس
خر نه‌ای ای عیسی دوران مترس

Be a man and do not be afraid of those who take the asses:
you are not an ass: be not afraid, O Jesus of the Time.

چرخ چارم هم ز نور تو پر است
حاش لله که مقامت آخور است

The Fourth Heaven, moreover, is filled with your light:
God forbid that the Stable is your abode.

تو ز چرخ و اختران هم برتری
گر چه بهر مصلحت در آخوری

You are higher even than the sky and the stars;
though for a good reason you are in the Stable.

میر آخور دیگر و خر دیگر است
نه هر آن که اندر آخور شد خر است

The Master of the Stable is one thing and the ass another:
not everyone who has entered the Stable is an ass.

چه در افتادیم در دنبال خر
از گلستان گوی و از گلهای تر

Why have we fallen in behind the ass?
Tell of the Rose-garden and the fresh roses,

از انار و از ترنج و شاخ سیب
وز شراب و شاهدان بی‌حساب

And of the pomegranate and the citron and the apple-bough,
and of the wine and the fair youths innumerable,

یا از آن دریا که موجش گوهر است
گوهرش گوینده و بیناور است

Or of the Sea whose waves are pearls
and whose pearls are speaking and seeing,

یا از آن مرغان که گل چین می‌کنند
بیضه‌ها زرین و سیمین می‌کنند

Or of the Birds which pick roses
and lay eggs of silver and gold,

یا از آن بازان که کبکان پرورند
هم نگون اشکم هم استان می‌پرند

Or of the Falcons which foster the partridges and fly
both with their bellies turned downward and also on their backs.

نردبانهایی است پنهان در جهان
پایه پایه تا عنان آسمان

In the world there are invisible ladders,
step by step up to the summit of heaven.

هر گره را نردبانی دیگر است
هر روش را آسمانی دیگر است

There is a different ladder for every class;
there is a different heaven for every traveller's way.

هر یکی از حال دیگر بی‌خبر
ملك با پهنا و بی‌پایان و سر

Everyone is ignorant of another's condition
the kingdom wide and without end or beginning.

این در آن حیران که او از چیست خوش
و آن در این خیره که حیرت چیستش

This one is amazed at that one and asks wherefore he is happy,
while that one is astounded at this one and asks why he is amazed.

صحن ارض الله واسع آمده
هر درختی از زمینی سر زده

The area of *God's earth is spacious*:
every tree springs up from a certain soil.

بر درختان شکر گویان برگ و شاخ
که زهی ملك و زهی عرصه‌ی فراخ

The leaves and boughs on the trees are giving thanks, crying,
"Oh, what a fine kingdom! Oh, what a broad expanse!"

بلبلان گرد شکوفه پر گره
که از آن چه می‌خوری ما را بده

The nightingales are round the knobby blossom, saying,
"Give us some of what you drink."

این سخن پایان ندارد کن رجوع
سوی آن روباه و شیر و سقم و جوع

This discourse has no end:
return to the fox and the lion and the sickness and hunger.

بردن روباه آن خر را پیش شیر و جستن خر از شیر و عتاب کردن روباه با شیر که هنوز خر دور بود تعجیل کردی، و عذر گفتن شیر و لابه کردن روبه را شیر که برو بار دیگرش بفریب

How the fox brought the ass to the lion, and how the ass jumped away from the lion, and how the fox reproached the lion, saying, "The ass was still far off: you were too hasty"; and how the lion made excuses and entreated the fox to go and trick him a second time.

چون که بر کوهش بسوی مرج برد
تا کند شیرش به حمله خرد و مرد

When he brought him up the hill towards the meadow,
in order that the lion might pulverise him with a charge,

دور بود از شیر و آن شیر از نبرد
تا به نزدیك آمدن صبری نکرد

He was far from the lion,
but the lion would not wait for him to come near before attacking.

گنبدی کرد از بلندی شیر هول
خود نبودش قوت و امکان حول

The terrible lion made a spring from an eminence,
indeed he had not the strength and power to move.

خر ز دورش دید و برگشت و گریز
تا به زیر کوه تازان نعل ریز

The ass saw him from afar and turned
and fled to the bottom of the hill, dropping his shoes as he ran.

گفت روبه شیر را ای شاه ما
چون نکردی صبر در وقت وغا

"O king of us," said the fox to the lion,
"why did not you restrain yourself in the hour of battle,

تا به نزدیك تو آید آن غوی
تا به اندك حمله ای غالب شوی

In order that that misguided might come near you
and that you might vanquish him with a small attack?

مکر شیطان است تعجیل و شتاب
لطف رحمان است صبر و احتساب

Precipitation and haste is the Devil's wile;
patience and calculation is God's grace.

دور بود و حمله را دید و گریخت
ضعف تو ظاهر شد و آب تو ریخت

He was far off and saw the attack and fled:
your weakness is made manifest and your prestige is destroyed."

گفت من پنداشتم بر جاست زور
تا بدین حد می‌ندانستم فتور

He replied, "I thought my strength was restored:
I did not know my feebleness was so great.

نیز جوع و حاجتم از حد گذشت
صبر و عقلم از تجوع یاوه گشت

Moreover, my hunger and need had passed beyond bounds:
through starvation my patience and understanding had been lost.

گر توانی بار دیگر از خرد
باز آوردن مر او را مسترد

If by your wits you can reclaim him
and bring him back once more,

منت بسیار دارم از تو من
جهد کن باشد بیاری‌اش به فن

I shall be much obliged to you:
try hard, maybe you will fetch him by cunning."

گفت آری گر خدا یاری دهد
بر دل او از عمی مهری نهد

"Yes," said the fox, "if God should help me
and set a seal of blindness on his heart

پس فراموشش شود هولی که دید
از خری او نباشد این بعید

Then he will forget the terror which he felt on seeing:
this will not be alien to his asininity.

لیك چون آرم من او را بر متاز
تا به بادش ندهی از تعجیل باز

But when I bring him, do not you rush,
lest you lose him again by overhaste."

گفت آری تجربه کردم که من
سخت رنجورم مخلخل گشته تن

"Yes," replied the lion; "I have found by experience
that I am very ill and that my body has become shaky.

تا به نزدیکم نیاید خر تمام
من نجنبم خفته باشم در قوام

Until the ass comes quite near to me, I will not move,
I will be sound asleep."

رفت روبه گفت ای شه همتی
تا بپوشد عقل او را غفلتی

The fox departed, saying, "O king,
a prayer that heedlessness may muffle his reason.

توبه‌ها کرده است خر با کردگار
که نگردد غره‌ی هر نابکار

The ass has made vows of repentance to the Creator
that he will not be duped by any ne'er-do-well.

توبه‌هایش را به فن بر هم زنیم
ما عدوی عقل و عهد روشنیم

We by cunning will cause his vows to collapse;
we are the enemy of reason and of the splendid covenant.

کله‌ی خر گوی فرزندان ماست
فکرتش بازیچه‌ی دستان ماست

The ass's head is a ball for our children:
his thought is a plaything for our guile."

عقل کان باشد ز دوران زحل
پیش عقل کل ندارد آن محل

The reason that belongs to the revolution of Saturn
has no position in the sight of Universal Reason.

از عطارد وز زحل دانا شد او
ما ز داد کردگار لطف خو

It is made knowing by Mercury and Saturn;
we by the bounty of the gracious Creator.

عَلَّمَ الْإِنْسانَ خم طغرای ماست
علم عند الله مقصدهای ماست

The twisted script of our sign-manual is *He taught Man*:
our aims are *the knowledge is with God*.

تربیه آن آفتاب روشنیم
ربی الاعلی از آن رو می‌زنیم

We are the nurture of that resplendent Sun:
on that account we are crying, "Glory to my Lord the Supreme!"

تجربه گر دارد او با این همه
بشکند صد تجربه زین دمدمه

"If he possesses experience, nevertheless a hundred experiences
will be shattered by my deceitful idle talk.

بو که توبه بشکند آن سست خو
در رسد شومی اشکستش در او

Maybe that weak-natured one will break his repentance,
and the bad luck of his breaking it will overtake him."

در بیان آن که نقض عهد و توبه موجب بلا بود بلکه موجب مسخ است چنان که در حق اصحاب سبت و در حق اصحاب مایده‌ی عیسی که وَ جَعَلَ مِنْهُمُ الْقِرَدَةَ وَ الْخَنازِيرَ، و اندر این امت مسخ دل باشد و به قیامت تن را صورت دل دهند

Explaining that the violation of a covenant and repentance is the cause of affliction; no, it is the cause of metamorphosis, as in the case of the "Fellows of the Sabbath" and in the case of the "Fellows who disbelieved in the miracle of the Table of Jesus," for, "And He turned them into apes and swine." And in this community there is metamorphosis of the spirit, but at the Resurrection the form of the spirit will be given to the body.

نقض میثاق و شکست توبه‌ها
موجب لعنت شود در انتها

To violate a pact and break vows of repentance
becomes the cause of accursedness in the end.

نقض توبه و عهد آن اصحاب سبت
موجب مسخ آمد و اهلاك و مقت

The violation of vows of repentance by the "Fellows of the Sabbath"
became the cause of their metamorphosis and destruction and abomination.

پس خدا آن قوم را بوزینه کرد
چون که عهد حق شکستند از نبرد

Therefore God turned those people into apes,
since they rebelliously broke their covenant with God.

اندر این امت نبد مسخ بدن
لیك مسخ دل بود ای ذو الفطن

In this community there has never been metamorphosis of the body,
but there is metamorphosis of the spirit, O man endowed with perception.

چون دل بوزینه گردد آن دلش
از دل بوزینه شد خوار آن گلش

When his spirit becomes the ape-spirit,
his clay is debased by the ape-spirit.

گر هنر بودی دلش را ز اختبار
خوار کی بودی ز صورت آن حمار

How should the ass be debased by his form,
if his spirit had possessed the virtue from experience?

آن سگ اصحاب خوش بد سیرتش
هیچ بودش منقصت ز آن صورتش

The dog of the Companions had a goodly character:
was he worse on account of his form?

مسخ ظاهر بود اهل سبت را
تا ببیند خلق ظاهر کبت را

The “Fellows of the Sabbath” suffered outward metamorphosis,
in order that the people might behold outwardly their ignominious fall.

از ره سر صد هزاران دگر
گشته از توبه شکستن خوك و خر

Through breaking repentance a hundred thousand others
have become hogs and asses inwardly.

دوم بار آمدن روبه بر آن خر گریخته تا باز بفریبدش

How the fox approached the runaway ass a second time in order to beguile him once more.

پس بیامد زود روبه سوی خر
گفت خر از چون تو یاری الحذر

Then the fox came quickly towards the ass: the ass said,
“One must beware of a friend like you.

ناجوانمردا چه کردم من ترا
که به پیش اژدها بردی مرا

Ignoble creature, what did I do to you
that you brought me into the presence of a dragon?

موجب کین تو با جانم چه بود
غیر خبث جوهر تو ای عنود

What but the malignity of your nature
was the cause of your enmity to my life, O perverse one?”—

همچو کژدم کاو گزد پای فتی
نارسیده از وی او را زحمتی

Like the scorpion, which bites a man’s foot
though no harm has come to it from him?

یا چو دیوی کاو عدوی جان ماست
نارسیده زحمتش از ما و کاست

Or like the Devil who is the enemy of our souls,
though no inconvenience or injury has befallen him from us;

بلکه طبعا خصم جان آدمی است
از هلاك آدمی در خرمی است

No, but he is naturally the adversary of the human soul
and rejoices at the destruction of Man;

از پی هر آدمی او نسکلد
خو و طبع زشت خود او کی هلد

He never breaks off his pursuit of any human being:
how should he abandon his wicked disposition and nature?

ز انکه خبث ذات او بی‌موجبی
هست سوی ظلم و عدوان جاذبی

For, without any cause, his essential malignity
pulls him on to injustice and tyranny.

هر زمان خواند ترا تا خرگهی
که در اندازد ترا اندر چهی

He continually invites you to a spacious tent
in order that he may cast you into a pit,

که فلان جا حوض آب است و عیون
تا در اندازد به حوضت سر نگون

Saying, “In such and such a place there is a tank of water and fountains,”
that he may cast you headlong into the tank.

آدمی را با همه وحی و نظر
اندر افکند آن لعین در شور و شر

That accursed one caused an Adam,
notwithstanding all his inspiration and insight, to fall into woe and bane,

بی‌گناهی بی‌گزند سابقی
که رسد او را ز آدم ناحقی

Without any sin and without any previous harm
having been wrongfully done to him by Adam.

گفت روبه آن طلسم سحر بود
که ترا در چشم آن شیری نمود

The fox replied, “It was a spell of magic
that appeared in your eyes as a lion;

ور نه من از تو به تن مسکین‌ترم
که شب و روز اندر آن جا می‌چرم

Else I am punier in body than you,
and I always feed there by night and day.

گر نه ز آن گونه طلسمی ساختی
هر شکم خواری بدان جا تاختی

If he had not wrought a spell of that kind,
every famishing would have run there.

یك جهان بی‌نوا پر پیل و ارج
بی‌طلسمی کی بماندی سبز مرج

In a foodless world full of elephants and rhinoceroses how should
the meadow have remained verdant without the protection of a spell?

من ترا خود خواستم گفتن به درس
که چنان هولی اگر بینی مترس

Truly, I meant to tell you, by way of instruction,
not to be afraid if you should see a terrible thing like that;

لیك رفت از یاد علم آموزی‌ات
که بدم مستغرق دل سوزی‌ات

But I forgot to impart knowledge to you,
because I was overwhelmed with grief and pity on your account.

دیدمت در جوع کلب و بی‌نوا
می‌شتابیدم که آیی تا دوا

I saw you were ravenously hungry and without food,
I was making haste so that you might attain to the remedy;

ور نه با تو گفتمی شرح طلسم
کان خیالی می‌نماید نیست جسم

Otherwise I would have explained the spell to you:
it presents itself as an apparition, it is not a body."

جواب گفتن خر روباه را

The reply of the ass to the fox.

گفت رو رو هین ز پیشم ای عدو
تا نبینم روی تو ای زشت رو

"Listen," cried the ass, "go, go from my presence, O enemy,
that I may not see your face, O ugly one!

آن خدایی که ترا بد بخت کرد
روی زشتت را کریه و سخت کرد

That God who made you ill-fated
has made your ugly face detestable and impudent.

با کدامین روی می‌آیی به من
این چنین سغری ندارد کرگدن

With what face do you come to me?
The rhinoceros has not such a hard skin.

رفته‌ای در خون جانم آشکار
که ترا من ره برم تا مرغزار

You manifestly attempted to shed my life-blood,
saying, 'I will guide you to the meadow,'

تا بدیدم روی عزراییل را
باز آوردی فن و تسویل را

So that I beheld the face of Azrael;
again you have brought cunning and plausible suggestion.

گر چه من ننگ خرانم یا خرم
جانورم جان دارم این را کی خرم

Though I am a disgrace to the asses or an ass, I am possessed of life,
I have a vital spirit: how should I purchase this?

آن چه من دیدم ز هول بی‌امان
طفل دیدی پیر گشتی در زمان

If a child had seen the pitiless horror that I saw,
it would instantly have become old.

بی‌دل و جان از نهیب آن شکوه
سر نگون خود را در افگندم ز کوه

Deprived of heart and soul by dread of that awful object,
I threw myself headlong from the mountain.

بسته شد پایم در آن دم از نهیب
چون بدیدم آن عذاب بی‌حجاب

My legs were tied by terror
as soon as I perceived that torment without barrier.

عهد کردم با خدا کای ذو المنن
بر گشا زین بستگی تو پای من

I made a promise to God, crying,
'O gracious One, do You free my legs from this bondage,

تا ننوشم وسوسه‌ی کس بعد از این
عهد کردم نذر کردم ای معین

So that henceforth I may not listen to any one's temptation:
I promise, I vow, O Helper!'

حق گشاده کرد آن دم پای من
ز آن دعا و زاری و ایمای من

Thereupon God loosed my legs
because of my prayer and humble entreaty and indication;

ور نه اندر من رسیدی شیر نر
چون بدی در زیر پنجه‌ی شیر خر

Else the fierce lion would have overtaken me:
how would an ass have fared in the grip of a lion?

باز بفرستادت آن شیر عرین
سوی من از مکر ای بئس القرین

Now the lion of the jungle has sent you to me again
for the purpose of deceit, *O evil companion that you are!*"

حق ذات پاك اللّٰه الصمد
که بود به مار بد از یار بد

I swear by the truth of the Holy Person of Allah, the Lord,
that a malign snake is better than a malign friend.

مار بد جانی ستاند از سلیم
یار بد آرد سوی نار مقیم

The malign snake takes a soul from the man it has bitten;
the malign friend leads him into the everlasting Fire.

از قرین بی‌قول و گفت و گوی او
خو بدزدد دل نهان از خوی او

Your heart secretly steals its disposition from the disposition of your companion, without speech and talk on his part.

چون که او افکند بر تو سایه را
دزدد آن بی‌مایه از تو مایه را

When he casts his shadow over you,
that unprincipled one steals away your principles from you.

عقل تو گر اژدهایی گشت مست
یار بد او را زمرد دان که هست

If your reason has become a furious dragon,
know that the evil companion is an emerald to it.

دیده‌ی عقلت بدو بیرون جهد
طعن اوت اندر کف طاعون نهد

Through him the eye of your reason starts out:
his thrusts deliver you into the hands of pestilence.

جواب گفتن روباه خر را

The answer of the fox to the ass.

گفت روبه صاف ما را درد نیست
لیك تخییلات وهمی خرد نیست

The fox said, "There are no dregs in my pure liquor,
but the illusions of imagination are not small.

این همه وهم تو است ای ساده دل
ور نه بر تو نه غشی دارم نه غل

All this is your imagination, O simpleton,
for I bear no malice and rancour against you.

از خیال زشت خود منگر به من
بر محبان از چه داری سوء ظن

Do not regard me from your evil fancy:
wherefore do you cherish ill thoughts against your lovers?

ظن نیکو بر بر اخوان صفا
گر چه آید ظاهر از ایشان جفا

Think well of the sincere,
even though unkindness come from them in appearance.

این خیال و وهم بد چون شد پدید
صد هزاران یار را از هم برید

When this evil fancy and imagination is manifested,
it severs a hundred thousand friends from one another.

مشفقی گر کرد جور و امتحان
عقل باید که نباشد بد گمان

If an affectionate has behaved unjustly and made a trial,
understanding is needed to prevent one from thinking ill.

خاصه من بد رگ نبودم زشت اسم
آن که دیدی بد نبد بود آن طلسم

In particular, I, who have a bad name, was not evil-natured:
what you saw was nothing evil; it was a magic spell;

ور بدی بد آن سگالش قد را
عفو فرمایند یاران ز آن خطا

And if, hypothetically, that purpose had been evil,
friends pardon such a fault."

عالم وهم و خیال طمع و بیم
هست رهرو را یکی سدی عظیم

The world of imagination and the phantom of hope and fear
is a great obstacle to the traveller.

قشهای این خیال نقش بند
چون خلیلی را که که بد شد گزند

The pictures of this picture-making phantasy
were harmful to one like Abraham, who was a mountain.

گفت هذا رَبِّي ابراهیم راد
چون که اندر عالم وهم اوفتاد

The noble Abraham said, "*This is my Lord*,"
when he fell into the world of imagination.

ذکر کوکب را چنین تاویل گفت
آن کسی که گوهر تاویل سفت

That person who bored the pearl of interpretation,
interpreted the mention of the star thus—

عالم وهم و خیال چشم بند
آن چنان که را ز جای خویش کند

The world of imagination and blinding phantasy
uprooted such a mountain from its foundation,

تا که هذا رَبِّي آمد قال او
خربط و خر را چه باشد حال او

So that the words, "*This is my Lord*," were uttered by him:
what, must be the case with a goose or an ass?

غرق گشته عقلهای چون جبال
در بحار وهم و گرداب خیال

Understandings as mountains have been submerged
in the seas of imagination and the whirlpools of phantasy.

کوهها را هست زین طوفان فضوح
کو امانی جز که در کشتی نوح

Mountains are put to shame by this Flood:
where is any safety but in Noah's Ark?

زین خیال ره زن راه یقین
گشت هفتاد و دو ملت اهل دین

By this phantasy, which infests the road of Faith like a brigand,
the followers of the Religion have become two and seventy sects.

مرد ایقان رست از وهم و خیال
موی ابرو را نمی‌گوید هلال

The man of sure faith is delivered from imagination and phantasy:
he does not call a hair of the eyebrow the new moon,

و آنکه نور عمرش نبود سند
موی ابروی کژی راهش زند

While he that has not the light of Umar as his support
is waylaid by a crooked hair of the eyebrow.

صد هزاران کشتی با هول و سهم
تخته تخته گشته در دریای وهم

A hundred thousand awful and terrible ships
have been shattered to pieces in the sea of imagination.

کمترین فرعون چیست فیلسوف
ماه او در برج وهمی در خسوف

The least the energetic and ingenious Pharaoh:
his moon was eclipsed in the mansion of imagination.

کس نداند روسپی زن کیست آن
وان که داند نیستش بر خود گمان

Nobody knows who the cuckold is,
and he that knows has no doubt concerning himself.

چون ترا وهم تو دارد خیره سر
از چه گردی گرد وهم آن دگر

Since yours own imagination keeps you giddy-headed,
wherefore should you revolve round the imagination of another?

عاجزم من از منی خویشتن
چه نشستی پر منی تو پیش من

I am helpless against my own egoism:
why have you, full of egoism, sat down beside me?

بی‌من و مایی همی‌جویم به جان
تا شوم من گوی آن خوش صولجان

I am seeking with my soul one who is free from egoism,
that I may become the ball of that goodly bat.

هر که بی‌من شد همه منها خود اوست
دوست جمله شد چو خود را نیست دوست

In truth anyone who has become without ego is all egos:
when he is not loved by himself he becomes loved by all.

آینه بی‌نقش شد یابد بها
ز انکه شد حاکی جمله‌ی نقشها

When a mirror becomes devoid of images,
it gains splendour because it is the reporter of all images.

حکایت شیخ محمد سر رزی غزنوی قدس اللّٰه سره

Story of Shaykh Muhammad Sar-razí of Ghazna, May God sanctify his spirit!

زاهدی در غزنی از دانش مزی
بد محمد نام و کنیت سر رزی

In Ghazna there was an ascetic, abounding in knowledge:
his name was Muhammad and his title Sar-razí.

بود افطارش سر رز هر شبی
هفت سال او دایم اندر مطلبی

Every night he would break his fast with vine-tendrils (*sar-i raz*):
during seven years he was continually in one quest.

بس عجایب دید از شاه وجود
لیك مقصودش جمال شاه بود

He experienced many marvellous things from the King of existence,
but his object was the beauty of the King.

بر سر که رفت آن از خویش سیر
گفت بنما یا فتادم من به زیر

That man who was surfeited with himself went to the top of a mountain
and said, "Appear, or I will fall to the bottom."

گفت نامد مهلت آن مکرمت
ور فرو افتی نمیری نکشمت

He said, "The time for that favour is not come,
and if you fall down, you will not die: I will not kill you."

او فرو افکند خود را از وداد
در میان عمق آبی اوفتاد

He, from love, threw himself down:
he fell into the depths of a body of water.

چون نمرد از نکس آن جان سیر مرد
از فراق مرگ بر خود نوحه کرد

When he was not dead, on account of the shock that man who was sick of life
made lament over himself for having been parted from death;

کاین حیات او را چو مرگی می‌نمود
کار پیشش باژگونه گشته بود

For this life seemed to him like a death:
in his view the thing had become reversed.

موت را از غیب می‌کرد او کدی
ان فی موتی حیاتی می‌زدی

He was begging death from the Unseen, he was crying,
"Verily, my life is in my death."

موت را چون زندگی قابل شده
با هلاك جان خود یکدل شده

He had embraced death as life,
he had become in full accord with the destruction of his life.

سیف و خنجر چون علی ریحان او
نرگس و نسرین عدوی جان او

As Alí, the sword and dagger were his sweet basil,
the narcissus and eglantine were his soul's enemies.

بانگ آمد رو ز صحرا سوی شهر
بانگ طرفه از ورای سر و جهر

A Voice came, “Go from the desert to the city”—
a wondrous Voice transcending the occult and the manifest.

گفت ای دانای رازم مو به مو
چه کنم در شهر از خدمت بگو

He cried, “O You that know my secret, hair by hair,
tell me, what service am I to do in the city?”

گفت خدمت آن که بهر ذل نفس
خویش را سازی تو چون عباس دبس

The Voice said, “The service is this, that for the purpose of self abasement
you should make yourself Abbas (the seller) of date-syrup.

مدتی از اغنیا زر می‌ستان
پس به درویشان مسکین می‌رسان

For a while take money from the rich
and then deliver it to the lowly poor.

خدمتت این است تا یك چند گاه
گفت سمعا طاعه ای جان پناه

This is the service you must do for some time.”
He replied, “To hear is to obey, O You who art my soul’s refuge.”

بس سؤال و بس جواب و ماجرا
بد میان زاهد و رب الوری

Many questions and answers and much conversation
passed between the ascetic and the Lord of mankind,

که زمین و آسمان پر نور شد
در مقالات آن همه مذکور شد

Whereby earth and heaven were filled with light:
all that is recorded in the *Maqálát*;

لیك کوته کردم آن گفتار را
تا ننوشد هر خسی اسرار را

But I will cut short that dialogue,
in order that every worthless person may not hear mysteries.

آمدن شیخ بعد از چندین سال از بیابان به شهر غزنین و زنبیل گردانیدن به اشارت غیبی و تفرقه کردن آن چه جمع آید بر فقرا

هر که را جان عز لبیك است نامه بر نامه پیك بر پیك است

چنان که روزن خانه باز باشد آفتاب و ماهتاب و باران و نامه و غیره منقطع نباشد

How after many years the Shaykh came from the desert to the city of Ghazna and carried round the basket in obedience to the behest from the Unseen and distributed amongst the poor all that was collected. “When any one possesses the spirit of the glory of Labbayka, letter on letter and messenger after messenger are,” as the window of a house is open, sunbeams and moonbeams and rain and letters and so forth never cease coming in.

رو به شهر آورد آن فرمان پذیر
شهر غزنین گشت از رویش منیر

That obedient to the command turned his face towards the city;
the city of Ghazna became illumined by his face.

از فرح خلقی به استقبال رفت
او در آمد از ره دزدیده تفت

A multitude joyfully went out to meet him;
he entered in haste and furtively.

جمله اعیان و مهان برخاستند
قصرها از بهر او آراستند

All the notables and grandees rose up
and made their palaces ready to receive him,

گفت من از خود نمایی نامدم
جز به خواری و گدایی نامدم

He said, “I do not come from self-advertisement:
I come not save in humility and beggary.

نیستم در عزم قال و قیل من
در به در گردم به کف زنبیل من

I have no intention of talking and discoursing:
I will go about from door to door with a basket in my hand.

بنده فرمانم که امر است از خدا
که گدا باشم گدا باشم گدا

I am devoted to the edict, for it is commanded by God
that I should be a beggar, a beggar, a beggar.

در گدایی لفظ نادر ناورم
جز طریق خس گدایان نسپرم

I will not use choice expressions in begging:
I will tread the way of none but the vile beggars,

تا شوم غرقه‌ی مذلت من تمام
تا سقطها بشنوم از خاص و عام

That I may be completely overwhelmed with abasement,
and that I may hear abusive words from high and low.

امر حق جان است و من آن را تبع
او طمع فرمود ذل من طمع

God's command is my soul, and I am its follower:
He has commanded me to be covetous, base is he that covets.'

چون طمع خواهد ز من سلطان دین
خاك بر فرق قناعت بعد از این

Since the Sultan of the Judgement desires covetousness from me,
dust on the head of contentment henceforth!

او مذلت خواست کی عزت تنم
او گدایی خواست کی میری کنم

He has desired covetousness: how should I be ambitious of glory?
He has desired beggary: how should I exercise sovereignty?

بعد از این کد و مذلت جان من
بیست عباس‌اند در انبان من

Henceforth beggary and abasement are my soul:
in my wallet are twenty 'Abbas."

شیخ بر می‌گشت و زنبیلی به دست
شیء لله خواجه توفیقیت هست

The Shaykh would go about, with a basket in his hand, saying,
"Give something, Sir, for God's sake, if He prompts you."

برتر از کرسی و عرش اسرار او
شیء لله شیء لله کار او

His inward experiences were higher than the Footstool and the Throne;
his business was, "Something for God's sake, something for God's sake!"

انبیا هر یك همین فن می‌زنند
خلق مفلس کدیه ایشان می‌کنند

The prophets, every one, ply this same trade:
the people are destitute, they practise beggary,

أَقْرَضُوا اللَّهَ أَقْرِضُوا اللَّهَ می‌زنند
باژگون بر انصروا الله می‌تنند

Crying, "*Lend to God, lend to God,*"
and persevering contrarily in "Help God!"

دربدر این شیخ می‌آرد نیاز
بر فلك صد در برای شیخ باز

This Shaykh is going as a suppliant from door to door,
in Heaven a hundred doors are opened for the Shaykh,

کان گدایی کان به جد می‌کرد او
بهر یزدان بود نز بهر گلو

Because the beggary that he practiced diligently
was for the sake of God, not for the sake of his gullet;

ور بکردی نیز از بهر گلو
آن گلو از نور حق دارد غلو

And even if he had done it for the sake of his gullet,
that gullet has exorbitance by the Light of God.

در حق او خورد نان و شهد و شیر
به ز چله وز سه روزه‌ی صد فقیر

As regards him, the eating of bread and honey and the drinking of milk
is better than the forty days' seclusion and the three days' fast of a hundred dervishes.

نور می‌نوشد مگو نان می‌خورد
لاله می‌کارد به صورت می‌چرد

He eats Light; do not say he eats bread:
he sows anemones in appearance he feeds.

چون شراری کاو خورد روغن ز شمع
نور افزاید ز خوردش بهر جمع

Like the flame that consumes the oil in a candle,
from his eating and drinking there is an increase of light for the company.

نان خوری را گفت حق لا تسرفوا
نور خوردن را نگفته‌ست اکتفوا

God has said, "*Be not immoderate*," in reference to the eating of bread;
He has not said, "Be satisfied," in reference to the eating of Light.

آن گلوی ابتلا بد وین گلو
فارغ از اسراف و ایمن از غلو

The former was the gullet subject to probation, while this gullet
was free from immoderation and secure from exorbitance.

امر و فرمان بود نه حرص و طمع
آن چنان جان حرص را نبود تبع

It was the command and order, not greed and cupidity:
a spirit like that is not a follower of greed.

گر بگوید کیمیا مس را بده
تو به من خود را طمع نبود فره

If the elixir say to the copper, “Give yourself up to me,”
cupidity does not prevail.

گنجهای خاك تا هفتم طبق
عرضه کرده بود پیش شیخ حق

God had offered to the Shaykh
the treasures of the earth down to the seventh tier;

شیخ گفتا خالقا من عاشقم
گر بجویم غیر تو من فاسقم

The Shaykh said, “O Creator, I am a lover:
if I seek aught but You, I am impious.

هشت جنت گر در آرم در نظر
ور کنم خدمت من از خوف سقر

If I should bring into view the Eight Paradises,
or if I should serve You from fear of Hell,

مومنی باشم سلامت جوی من
ز انکه این هر دو بود حظ بدن

I am a believer seeking salvation,
for both these are concerned with the body.”

عاشقی کز عشق یزدان خورد قوت
صد بدن پیشش نیرزد تره توت

A hundred bodies are not worth a bean in the eyes of the lover
who has received nutriment from God’s love;

وین بدن که دارد آن شیخ فطن
چیز دیگر گشت کم خوانش بدن

And this body which the Shaykh of insight possesses
has become something different: do not call it a body.

عاشق عشق خدا و آن گاه مزد
جبرئیل موتمن و آن گاه دزد

In love with God’s love and then a wage!
A trusted Gabriel and then a thief!

عاشق آن لیلی کور و کبود
ملك عالم پیش او یك تره بود

In the eyes of that wretched lover of Layla
the kingdom of the world was a vegetable.

پیش او یکسان شده بد خاك و زر
زر چه باشد که نبد جان را خطر

Earth and gold were alike in his eyes.
What of gold? His life had no value.

شیر و گرگ و دد از او واقف شده
همچو خویشان گرد او گرد آمده

Lions and wolves and wild beasts were acquainted with him
and gathered round him like kinsfolk,

کاین شدهست از خوی حیوان پاك پاك
پر ز عشق و لحم و شحمش زهرناك

That this man had become entirely purged of animality
and filled with love and that his flesh and fat were poisonous.

زهر دد باشد شکر ریز خرد
ز انکه نیك نیك باشد ضد بد

The sweets scattered by Reason are poison to the wild beast,
because the good of good is antagonistic to evil.

لحم عاشق را نیارد خورد دد
عشق معروف است پیش نیك و بد

The wild beast dare not devour the flesh of the lover:
Love is known both to the good and the evil;

ور خورد خود فی المثل دام و ددش
گوشت عاشق زهر گردد بکشدش

And if the wild beast devours him even metaphorically,
the lover’s flesh will become poison and kill him.

هر چه جز عشق است شد مأکول عشق
دو جهان یك دانه پیش نول عشق

Everything except love is devoured by Love:
to the beak of Love the two worlds are a single grain.

دانه‌ای مر مرغ را هرگز خورد
کاهدان مر اسب را هرگز چرد

Does a grain ever devour the bird?
Does the manger ever feed on the horse?

بندگی کن تا شوی عاشق لعل
بندگی کسبی است آید در عمل

Do service, that perchance you may become a lover:
service is a means of gaining Love: it comes into action.

بنده آزادی طمع دارد ز جد
عاشق آزادی نخواهد تا ابد

The servant desires to be freed from Fortune;
the lover nevermore desires to be free.

بنده دایم خلعت و ادرار جوست
خلعت عاشق همه دیدار دوست

The servant is always seeking a robe of honour and a stipend;
the entire lover's robe of honour is his vision of the Beloved.

در نگنجد عشق در گفت و شنید
عشق دریایی است قعرش ناپدید

Love is not contained in speech and hearing:
Love is an ocean whereof the depth is invisible.

قطره‌های بحر را نتوان شمرد
هفت دریا پیش آن بحر است خرد

The drops of the sea cannot be numbered:
the Seven Seas are petty in comparison with that Ocean.

این سخن پایان ندارد ای فلان
باز رو در قصه‌ی شیخ زمان

This discourse has no end.
Return, O reader, to the story of the Shaykh of the time.

در معنی لولاك لما خلقت الافلاك

On the meaning of "But for you, I would not have created the heavens."

شد چنین شیخی گدایی کو به کو
عشق آمد لا ابالی اتقوا

A Shaykh like this became a beggar from street to street.
Love is reckless: beware!

عشق جوشد بحر را مانند دیگ
عشق ساید کوه را مانند ریگ

Love makes the sea boil like a kettle;
Love crumbles the mountain like sand;

عشق بشکافد فلك را صد شکاف
عشق لرزاند زمین را از گزاف

Love cleaves the sky with a hundred clefts;
Love unconscionably makes the earth to tremble.

با محمد بود عشق پاك جفت
بهر عشق او را خدا لولاك گفت

The pure Love was united with Mohammed:
for Love's sake God said to him, "But for you."

منتهی در عشق چون او بود فرد
پس مر او را ز انبیا تخصیص کرد

Since he alone was the ultimate goal in Love,
therefore God singled him out from the prophets,

گر نبودی بهر عشق پاك را
کی وجودی دادمی افلاك را

"Had it not been for pure Love's sake,
how should I have bestowed an existence on the heavens?

من بدان افراشتم چرخ سنی
تا علو عشق را فهمی کنی

I have lifted up the lofty celestial sphere,
that you may apprehend the sublimity of Love.

منفعتهای دگر آید ز چرخ
آن چو بیضه تابع آید این چو فرخ

Other benefits come from the celestial sphere:
it is like the egg, these are consequential, like the chick.

خاك را من خوار كردم يك سرى
تا ز خوارى عاشقان بويى برى

I have made the earth altogether lowly,
that you may gain some notion of the lowliness of lovers.

خاك را داديم سبزى و نوى
تا ز تبديل فقير آگه شوى

We have given greenness and freshness to the earth,
that you may become acquainted with the transmutation of the dervish."

با تو گويند اين جبال راسيات
وصف حال عاشقان اندر ثبات

These firm-set mountains describe to you
the state of lovers in steadfastness,

گر چه آن معنى است و اين نقش اى پسر
تا به فهم تو كند نزديك‌تر

Although that is a reality, while this is an image, O son,
in order that he may bring it nearer to your understanding.

غصه را با خار تشبيهى كنند
آن نباشد ليك تنبيهى كنند

They liken anguish to thorns; it is not that,
but they do so as a means of arousing attention.

آن دل قاسى كه سنگش خواندند
نامناسب بد مثالى راندند

When they called a hard heart "stony," that was inappropriate,
they made it serve as a similitude.

در تصور در نيايد عين آن
عيب بر تصوير نه نفيش مدان

The archetype of that is inconceivable: put the blame
on your conceptual faculty, and do not regard it as nonexistent.

رفتن آن شيخ در خانه‌ى اميرى بهر كديه روزى چهار بار با زنبيل به اشارت غيب و عتاب كردن امير او را بدان وقاحت و عذر گفتن او امير را

How the Shaykh, in obedience to the intimation from the Unseen, went with his basket four times in one day to the house of a certain Amír for the purpose of begging; and how the Amír rebuked him for his impudence, and how he excused himself to the Amír.

شيخ روزى چار كرت چون فقير
بهر كديه رفت در قصر امير

One day the Shaykh went four times to the palace of an Amír,
in order to beg like a dervish,

در كفش زنبيل و شىء لله زنان
خالق جان مى‌بجويد تاى نان

A basket in his hand, crying, "Something for God's sake!
The Creator of the soul is seeking a piece of bread."

نعلهاى باژگونه‌ست اى پسر
عقل كلى را كند هم خيره سر

It is preposterous, O son:
it makes even Universal Reason giddy-headed.

چون اميرش ديد گفتش اى وقيح
گويمت چيزى منه نامم شحيح

When the Amír saw him, he said to him, "O impudent man,
I will tell you something, do not fasten on me the name of miser.

اين چه سغرى و چه روى است و چه كار
كه به روزى اندر آيى چار بار

What callousness and effrontery and behaviour is this
that you come in four times in one day?

كيست اينجا شيخ اندر بند تو
من نديدم نر گدا مانند تو

Who here is attached to you, Shaykh?
Never have I seen a sturdy beggar like you.

حرمت و آب گدايان برده‌اى
اين چه عباسى زشت آورده‌اى

You have brought beggars into contempt and disgrace:
what abominable importunity, worthy of Abbas, is this that you have shown!

غاشیه بر دوش تو عباس دبس
هیچ ملحد را مباد این نفس نحس

Abbas, the seller of date-syrup is your groom:
may no freethinker (*mulhid*) have such an ill-starred soul!"

گفت امیرا بنده فرمانم خموش
ز آتشم آگه نه‌ای چندین مجوش

He replied, "O Amír, I am devoted to the command. Be silent!
You are not acquainted with my fire: do not boil so much!

بهر نان در خویش حرصی دیدمی
اشکم نان خواه را بدریدمی

Had I found in myself any greed for bread,
I would have ripped my bread craving belly.

هفت سال از سوز عشق جسم پز
در بیابان خورده‌ام من برگ رز

During seven years, by the ardour of Love that cooks the body,
I have eaten vine-leaves in the wilderness,

تا ز برگ خشك و تازه خوردنم
سبز گشته بود این رنگ تنم

So that, from my eating withered and fresh leaves,
this bodily colour of mine had turned green."

تا تو باشی در حجاب بو البشر
سرسری در عاشقان کمتر نگر

So long as you art in the veil of the Father of mankind,
do not look slightingly on the lovers.

زیرکان که مویها بشکافتند
علم هیات را به جان دریافتند

The acute men who have split hairs and with their soul
have apprehended the science of astronomy,

علم نیرنجات و سحر و فلسفه
گر چه نشناسند حق المعرفه

And the sciences of sorcery and magic and philosophy,
and, though they do not know with real knowledge,

لیك کوشیدند تا امکان خود
بر گذشتند از همه اقران خود

Yet have endeavoured as far as they possibly can,
and have surpassed all their rivals—

عشق غیرت کرد و ز یشان در کشید
شد چنین خورشید ز یشان ناپدید

Love was jealous and withdrew from them:
such a Sun became invisible to them.

نور چشمی کاو به روز استاره دید
آفتابی چون از او رو در کشید

How did such a Sun withdraw its face from the light of an eye
that observed a star in the daytime?

زین گذر کن پند من بپذیر هین
عاشقان را تو به چشم عشق بین

Abandon this; listen, accept my counsel:
regard the lovers with the eye of love.

وقت نازك باشد و جان در رصد
با تو نتوان گفت آن دم عذر خود

Their time is precious and their souls are on the watch for the Beloved:
at that moment they cannot excuse themselves to you.

فهم کن موقوف آن گفتن مباش
سینه‌های عاشقان را کم خراش

Apprehend their real state, do not be dependent on their words,
and do not wound the breasts of the lovers.

نه گمانی برده‌ای تو زین نشاط
حزم را مگذار می‌کن احتیاط

Have not you formed a bad opinion of this enthusiasm?
Do not abandon prudence, always act with caution;

واجب است و جایز است و مستحیل
این وسط را گیر در حزم ای دخیل

It is either necessary or allowable or absurd:
take this middle course in prudence, O interferer.

گریان شدن امیر از نصیحت شیخ و عکس صدق او و ایثار کردن مخزن بعد از آن گستاخی و استعصام شیخ و قبول ناکردن و گفتن که من بی‌اشارتی نیارم تصرفی کردن

How the admonition of the Shaykh and the reflection of his sincerity moved the Amír to weep; and how after that irreverence he gave up his treasury; and how the Shaykh preserved himself and refused to accept and said, "I cannot take any action in the absence of intimation."

این بگفت و گریه در شد های های
اشك غلطان بر رخ او جای جای

He said this and began to weep with ecstatic cries,
the tears rolling hither and there down his cheeks.

صدق او هم بر ضمیر میر زد
عشق هر دم طرفه دیگی می‌پزد

His sincerity touched the Amír's heart:
Love is ever cooking a wondrous pot full.

صدق عاشق بر جمادی می‌تند
چه عجب گر بر دل دانا زند

The sincerity of the lover affects an inanimate thing: what wonder
if it makes an impression on the mind of one possessed of knowledge?

صدق موسی بر عصا و کوه زد
بلکه بر دریای پر اشکوه زد

The sincerity of Moses made an impression on the rod and the mountain;
no, on the majestic sea.

صدق احمد بر جمال ماه زد
بلکه بر خورشید رخشان راه زد

The sincerity of Ahmad made an impression on the beauty of the moon;
no, it stopped the course of the shining sun.

رو به رو آورده هر دو در نفیر
گشته گریان هم امیر و هم فقیر

With face turned to face in lamentation,
both the Amír and the Dervish had fallen to weeping.

ساعتی بسیار چون بگریستند
گفت میر او را که خیز ای ارجمند

After they had wept much for a while, the Amír said to him,
"Arise, O worthy man,

هر چه خواهی از خزانه بر گزین
گر چه استحقاق داری صد چنین

And choose from the Treasury whatever you will,
albeit you deserve a hundred such.

خانه آن تست هر چت میل هست
بر گزین خود هر دو عالم اندك است

The house is yours: choose anything you desire,
in truth the two worlds are little."

گفت دستوری ندادندم چنین
که به دست خویش چیزی بر گزین

He replied, "I have not been given permission
to pick out anything with my own hand.

من ز خود نتوانم این کردن فضول
که کنم من این دخیلانه دخول

I cannot of my own accord commit such impertinence
as to intrude in this way like an interloper."

این بهانه کرد و مهره در ربود
مانع آن بد کان عطا صادق نبود

He made this excuse and took his leave:
what prevented was (the fact) that the munificence was not sincere.

نه که صادق بود و پاك از غل و خشم
شیخ را هر صدق می‌نامد به چشم

Was it not that it was sincere and unmixed with rancour and wrath?
Every type of sincerity did not come into the Shaykh's consideration.

گفت فرمانم چنین داده ست اله
که گدایانه برو نانی بخواه

He said, "God has so commanded me, saying,
'Go as a beggar and ask for a piece of bread.'"

اشارت آمدن از غیب به شیخ که این دو سال به فرمان ما بستدی و بدادی بعد از این بده و مستان دست در زیر حصیر می‌کن که آن را چون انبان بو هریره کردیم در حق تو هر چه خواهی بیابی تا یقین شود عالمیان را که ورای این عالمی است که خاك به کف گیری زر شود مرده در او آید زنده شود نحس اکبر در وی آید سعد اکبر شود کفر در او آید ایمان گردد زهر در او آید تریاق شود، نه داخل این عالم است و نه خارج این عالم نه تحت و نه فوق نه متصل نه منفصل بی‌چون و بی‌چگونه، هر دم از او هزاران اثر و نمونه ظاهر می‌شود، چنان که صنعت دست با صورت دست و غمزه‌ی چشم با صورت چشم و فصاحت زبان با صورت زبان نه داخل است و نه خارج او نه متصل و نه منفصل، و العاقل یکفیه الاشاره

How the intimation came to the Shaykh from the Unseen: "During these two years you have taken and given by Our command; henceforth give but do not take; always put your hand under the mat which on your behalf We have made to be like the wallet of Abu Hurayra, and you will find whatever you may desire." that the people of the world may gain certainty that beyond this is a world where, if you take a handful of earth, it will turn to gold; if a dead man enter it he will become living; if the most ill-starred enter it he will become the most fortunate; if infidelity enters there, it will become faith; if poison enter therein, it will become an antidote. It is neither inside of this world nor outside; neither beneath it nor above it; neither joined with it nor separate from it: it is devoid of quality and relation. At every moment thousands of signs and types are displayed by it. As manual skill to the form of the hand, or glances of the eye to the form of the eye, or eloquence of the tongue to the form of the tongue,: it is neither inside of it nor outside, neither joined with it nor separate. And indication is sufficient for a person of intelligence.

تا دو سال این کار کرد آن مرد کار
بعد از آن امر آمدش از کردگار

For two years that man of accomplishment carried on this business;
after that the command came to him from the Creator—

بعد از این می ده ولی از کس مخواه
ما بدادیمت ز غیب این دستگاه

"Henceforth continue to give, but do not beg from any one:
We from the Unseen World have bestowed on you this power.

هر که خواهد از تو از یك تا هزار
دست در زیر حصیری کن بر آر

Whoever begs of you, from one to a thousand,
put your hand beneath a mat and produce.

هین ز گنج رحمت بی‌مر بده
در کف تو خاك گردد زر بده

Listen, give from the incalculable treasure of Divine mercy:
in your hand earth will become gold: give!

هر چه خواهندت بده مندیش از آن
داد یزدان را تو بیش از بیش دان

Give whatever they ask of you: have no anxiety as to that:
know that the bounty of God is more than more.

در عطای ما نه تحشیر و نه کم
نه پشیمانی نه حسرت زین کرم

In Our bounty there is no retrenchment or reduction;
no sorrow or regret for this generosity.

دست زیر بوریا کن ای سند
از برای روی پوش چشم بد

Put your hand beneath the mat, O trusted man,
in order to blindfold the evil eye.

پس ز زیر بوریا پر کن تو مشت
ده به دست سائل بشکسته پشت

Fill your fist, therefore, from beneath the mat
and give into the hand of the beggar whose back is broken.

بعد از این از اجر ناممنون بده
هر که خواهد گوهر مکنون بده

Henceforth give from the wage that is not grudged:
give the hidden pearl to everyone who desires it.

رو یَدُ اللّٰهِ فَوْقَ أَیْدِیهِمْ تو باش
همچو دست حق گزافی رزق پاش

Go; be *the Hand of God is above their hands*:
do you, like the Hand of God, scatter the daily bread recklessly.

وام داران را ز عهده وا رهان
همچو باران سبز کن فرش جهان

Release those in debt from their responsibility:
like rain, make the carpet of the world green."

بود یك سال دگر کارش همین
که بدادی زر ز کیسه‌ی رب دین

During another year this was his work, that he was always giving gold
from the purse of the Lord of the Judgement.

زر شدی خاك سیه اندر کفش
حاتم طایی گدایی در صفش

The black earth turned into gold in his hand:
beside him Hatím of Tayyi was a beggar.

دانستن شیخ ضمیر سائل را بی‌گفتن و دانستن قدر وام وام داران بی‌گفتن که نشان آن باشد که اخرج بصفاتی الی خلقی

How the Shaykh knew the unspoken thoughts of those who begged of him and the sums owed by the debtors without their telling him, which is a sign of, "Go forth with My attributes unto My creatures."

حاجت خود گر نگفتی آن فقیر
او بدادی و بدانستی ضمیر

If a dervish said nothing about his need,
he would give and would know his secret thought;

آن چه در دل داشتی آن پشت خم
قدر آن دادی بدو نه بیش و کم

He would give that bent-backed one the amount that he had in mind,
neither more nor less.

پس بگفتندی چه دانستی که او
این قدر اندیشه دارد ای عمو

Then they would ask, "How did you know,
uncle that he was thinking of this amount?"

او بگفتی خانه‌ی دل خلوت است
خالی از کدیه مثال جنت است

He would reply: "My heart's house is empty:
it is void of beggary, like Paradise.

اندر او جز عشق یزدان کار نیست
جز خیال وصل او دیار نیست

There is no work in it except love of God:
there is no inhabitant except the idea of union with Him.

خانه را من روفتم از نیك و بد
خانه‌ام پرست از عشق احد

I have swept the house clean of good and evil:
my house is filled with love of the One.

هر چه بینم اندر او غیر خدا
آن من نبود بود عکس گدا

When I see in it anything other than God,
it is not mine but is reflected from the beggar."

گر در آبی نخل یا عرجون نمود
جز ز عکس نخله‌ی بیرون نبود

If a date-palm or a cluster of dates has appeared in a piece of water,
it is only the reflection from the tree outside.

در تگ آب ار ببینی صورتی
عکس بیرون باشد آن نقش ای فتی

If you see a form at the bottom of the water,
that image is reflected from outside, O youth;

لیك تا آب از قذی خالی‌شدن
تنقیه شرط است در جوی بدن

But it is necessary to cleanse the canal,
the body, until the water is cleared of scum,

تا نماند تیرگی و خس در او
تا امین گردد نماید عکس رو

In order that no obscurity and rubbish may remain therein and that it may become trustworthy and that the reflection of the aspect may appear.

جز گلابه در تنت کو ای مقل
آب صافی کن ز گل ای خصم دل

Where in your body is aught but muddy water, O you who are destitute?
Make the water pure from mud, O enemy of the heart.

تو بر آنی هر دمی کز خوابو خور
خاك ریزی اندر این جو بیشتر

By sleeping and eating and drinking
you are ever intent on pouring into this canal more earth.

سبب دانستن ضمیرهای خلق

The means of knowing people's hidden thoughts.

چون دل آن آب زینها خالی است
عکس روها از برون در آب جست

When the heart of that water is void of these,
does the reflection of the aspects dart into the water.

پس ترا باطن مصفا ناشده
خانه پر از دیو و نسناس و دده

Therefore, unless your interior has been purified,
the house is full of demons and monsters and wild beasts,

ای خری ز استیزه مانده در خری
کی ز ارواح مسیحی بو بری

O ass that has obstinately remained in asininity,
how will you get scent of the breaths which resemble those of the Messiah?

کی شناسی گر خیالی سر کند
کز کدامین مکمنی سر بر کند

If a phantasy appears, how will you know
from what hiding-place it springs forth?

چون خیالی می‌شود در زهد تن
تا خیالات از درونه روفتن

Before phantasies are swept from the inward part,
the body will become as a phantasy in renunciation.

غالب شدن مکر روبه بر استعصام خر

How the cunning of the fox prevailed over the attempt of the ass to preserve himself from falling into temptation.

خر بسی کوشید و او را دفع گفت
لیك جوع الکلب با خر بود جفت

The ass strove long and argued against him,
but ravenous hunger never quitted the ass.

غالب آمد حرص و صبرش بد ضعیف
بس گلوها که برد عشق رغیف

Greed prevailed, and his self-restraint was weak:
many are the gullets that are cut by love of the loaf.

ز آن رسولی کش حقایق داد دست
کاد فقر ان یکون کفر آمده‌ست

From the Messenger to whom the realities revealed themselves
has come down, "Poverty is near being infidelity."

گشته بود آن خر مجاعت را اسیر
گفت اگر مکر است یك ره مرده گیر

The ass had been made prisoner by hunger: he said,
"If it is a plot, what then? Suppose I am dead once and for all,

زین عذاب جوع باری وا رهم
گر حیات این است من مرده به‌ام

At any rate I shall be delivered from this torment of hunger:
if this is life, I am better dead."

گر خر اول توبه و سوگند خورد
عاقبت هم از خری خبطی بکرد

If at first the ass repented and swore, in the end,
because of his asininity, he made a lapse.

حرص کور و احمق و نادان کند
مرگ را بر احمقان آسان کند

Greed makes one blind and foolish and ignorant:
to fools it makes death easy;

نیست آسان مرگ بر جان خران
که ندارند آب جان جاودان

Death is not easy to the souls of asses
who do not possess the splendour of the everlasting soul.

چون ندارد جان جاوید او شقی است
جرات او بر اجل از احمقی است

Since the ass does not possess the everlasting soul, he is damned:
his boldness in death is the result of folly.

جهد کن تا جان مخلد گرددت
تا به روز مرگ برگی باشدت

Endeavour that your soul may become immortal,
so that on the day of death you will have a store.

اعتمادش نیز بر رازق نبود
که بر افشاند بر او از غیب جود

Again, he had no confidence in the Provider
that He would scatter over him largesse from the Unseen.

تا کنونش فضل بی‌روزی نداشت
گر چه گه گه بر تنش جوعی گماشت

Until now, the Divine Bounty had not kept him without the daily provision,
though at times He subjected his body to a hunger.

گر نباشد جوع صد رنج دگر
از پی هیضه بر آرد از تو سر

Were hunger absent, in consequence of indigestion
a hundred other afflictions would raise their heads in you.

رنج جوع اولی بود خود ز آن علل
هم به لطف و هم به خفت هم عمل

Truly the affliction of hunger is better than those maladies
in respect both of its subtlety and its lightness and work.

رنج جوع از رنجها پاکیزه‌تر
خاصه در جوع است صد نفع و هنر

The affliction of hunger is purer than afflictions,
especially in hunger there are a hundred advantages and excellences.

در بیان فضیلت احتما و جوع

Explaining the excellence of abstinence and hunger

جوع خود سلطان داروهاست هین
جوع در جان نه چنین خوارش مبین

Indeed hunger is the king of medicines: listen,
lay hunger to your heart, and do not regard it with such contempt.

جمله ناخوش از مجاعت خوش شده‌ست
جمله خوشها بی‌مجاعتها رد است

Everything sour is made sweet by hunger:
without hunger all sweet things are unacceptable.

Parable.

آن یکی می‌خورد نان فخفره
گفت سائل چون بدین استت شره

A certain person was eating bread made of bran:
someone asked him, “How are you so fond of this?”

گفت جوع از صبر چون دو تا شود
نان جو در پیش من حلوا شود

He replied, “When hunger is doubled by self-denial,
barley bread is *halwá* in my opinion;

پس توانم که همه حلوا خورم
چون کنم صبری صبورم لا جرم

Therefore when I deny myself once, I can eat *halwá* entirely,
of course I am very self-denying."

خود نباشد جوع هر کس را زبون
کاین علف زاری است ز اندازه برون

Hunger, in truth, is not conquered by everyone,
for this is a place where fodder is abundant beyond measure.

جوع مر خاصان حق را داده‌اند
تا شوند از جوع شیر زورمند

Hunger is bestowed as a gift on God's elect,
that through hunger they may become puissant lions.

جوع هر جلف گدا را کی دهند
چون علف کم نیست پیش او نهند

How should hunger be bestowed on every beggarly churl?
Since the fodder is not scarce they set it before him,

که بخور که هم بدین ارزانیی
تو نه ای مرغاب مرغ نانیی

Saying, "Eat! This is all you are worth:
you are not a waterfowl, you are a bread-fowl."

حکایت مریدی که شیخ از حرص و ضمیر او واقف شد او را نصیحت کرد به زبان و در ضمن نصیحت قوت توکل بخشیدش به امر حق

Story of the disciple of whose greediness and secret thoughts his Shaykh became aware. He admonished him with his tongue and in the course of his admonition bestowed on him, by Divine command, the food of trust in God.

شیخ می‌شد با مریدی بی‌درنگ
سوی شهری نان در آن جا بود تنگ

The Shaykh, accompanied by a disciple, was going without delay
towards a certain town where bread was scarce,

ترس جوع و قحط در فکر مرید
هر دمی می‌گشت از غفلت پدید

And the dread of hunger and famine was continually presenting itself
to the disciple's mind on account of his heedlessness.

شیخ آگه بود و واقف از ضمیر
گفت او را چند باشی در زحیر

The Shaykh was aware and acquainted with his secret thoughts:
he said to him, "How long will you remain in torment?

از برای غصه‌ی نان سوختی
دیده‌ی صبر و توکل دوختی

You are consumed because of your craving for bread:
you have closed the eye of self-denial and trust in God.

تو نه‌ای ز آن نازنینان عزیز
که ترا دارند بی‌جوز و مویز

You are not of the honoured favourites
that you should be kept without walnuts and raisins.

جوع رزق جان خاصان خداست
کی زبون همچو تو گیج گداست

Hunger is the daily bread of the souls of God's elect:
how is it amenable to a beggarly fool like you?

باش فارغ تو از آنها نیستی
که در این مطبخ تو بی‌نان بیستی

Be at ease: you are not of those,
so that you should tarry without bread in this kitchen."

کاسه بر کاسه‌ست و نان بر نان مدام
از برای این شکم خواران عام

There are always bowls on bowls and loaves on loaves
for these vulgar belly-gods.

چون بمیرد می‌رود نان پیش پیش
کای ز بیم بی‌نوایی کشته خویش

When he dies, the bread comes forward, saying,
"O you who did kill yourself from fear of having no food,

تو برفتی ماند نان بر خیز گیر
ای بکشته خویش را اندر زحیر

You are gone, the bread is still there: arise and take it,
O you who did kill yourself in agony!"

هین توکل کن ملرزان پا و دست
رزق تو بر تو ز تو عاشق‌تر است

Listen, put trust in God, and do not let your feet and hands tremble:
your daily bread is more in love with you than you with it.

عاشق است و می‌زند او مول مول
که ز بی‌صبریت داند ای فضول

It is in love with you and is lingering
because it knows of your lack of self-denial, O trifler.

گر ترا صبری بدی رزق آمدی
خویشتن چون عاشقان بر تو زدی

If you had any self-denial, the daily bread would come
and throw itself upon you as lovers do.

این تب لرزه ز خوف جوع چیست
در توکل سیر می‌تانند زیست

What is this feverish trembling for fear of hunger?
In trust in God one can live full-fed.

حکایت آن گاو که تنها در جزیره ای است بزرگ، حق تعالی آن جزیره‌ی بزرگ پر کند از نبات و ریاحین که علف گاو باشد تا بشب آن گاو همه را بخورد و فربه شود چون کوه پاره ای، چون شب شود خوابش نبرد از غصه و خوف که همه صحرا را چریدم فردا چه خورم تا از این غصه لاغر شود همچون خلال، روز بر خیزد همه صحرا را سبزتر و انبوه تر بیند از دی باز بخورد و فربه شود، باز شبش همان غم بگیرد، سالهاست که او همچنین می‌بیند و اعتماد نمی‌کند

Story of the cow that is alone in a great island. God most High fills the great island with plants and sweet herbs which are cows' fodder, and the cow feeds on all that till nightfall and grows fat as a mountain-crag. When night comes, she cannot sleep for anxiety and fear, "I have fed on the whole field: what shall I eat to-morrow?" So in consequence of this anxiety she becomes thin like a toothpick. At daybreak she sees the whole field is greener and richer than it was yesterday, and again she eats and grows fat. Then again at nightfall the same anxiety seizes her. For years she has been experiencing the like of this, and she puts no confidence.

یک جزیره‌ی سبز هست اندر جهان
اندر او گاوی است تنها خوش دهان

There is in the world a green island
where a sweet-mouthed cow lives alone.

جمله صحرا را چرد او تا به شب
تا شود زفت و عظیم و منتجب

She feeds on the whole field till nightfall,
so that she grows stout and big and choice.

شب ز اندیشه که فردا چه خورم
گردد او چون تار مو لاغر ز غم

During the night she becomes thin as a hair from anxiety,
because she thinks, "What shall I eat to-morrow?"

چون بر آید صبح گردد سبز دشت
تا میان رسته قصیل سبز و کشت

At rise of dawn the field becomes green:
the green blades and grain have grown up to middle.

اندر افتد گاو با جوع البقر
تا به شب آن را چرد او سر به سر

The cow falls to eating ravenously:
till night she feeds on that entirely.

باز زفت و فربه و لمتر شود
آن تنش از پیه و قوت پر شود

Again she becomes stout and fat and bulky:
her body is filled with fat and strength.

باز شب اندر تب افتد از فزع
تا شود لاغر ز خوف منتجع

Then again at night she by panic falls into a fever,
so that from fear of seeking for fodder she becomes lean,

که چه خواهم خورد فردا وقت خور
سالها این است کار آن بقر

Thinking, "What shall I eat to-morrow at meal-time?"
This is what that cow does for years.

هیچ نندیشد که چندین سال من
می‌خورم زین سبزه‌زار و زین چمن

She never thinks, "All these years
I have been eating from this meadow and this pasture;

هیچ روزی کم نیامد روزی‌ام
چیست این ترس و غم و دل سوزی‌ام

My food has never failed for a day:
what, is this fear and anguish and heart-burning of mine?"

باز چون شب می‌شود آن گاو زفت
می‌شود لاغر که آوه رزق رفت

No; when night falls that stout cow becomes lean again, thinking,
"Alas, the provender is gone."

نفس آن گاو است و آن دشت این جهان
کاو همی لاغر شود از خوف نان

The cow is the carnal soul, and the field is this world,
where she is made lean by fear for her daily bread,

که چه خواهم خورد مستقبل عجب
لوت فردا از کجا سازم طلب

Thinking, "I wonder what I shall eat in the future:
whence shall I seek food for to-morrow?"

سالها خوردی و کم نامد ز خور
ترك مستقبل کن و ماضی نگر

You have eaten for years, and food has never failed:
leave the future and look at the past.

لوت و پوت خورده را هم یاد آر
منگر اندر غابر و کم باش زار

Bring to mind the food and delicacies you have eaten:
do not regard what is to come, and do not be miserable.

صید کردن شیر آن خر را و تشنه شدن شیر از کوشش، رفت به چشمه تا آب خورد، تا باز آمدن شیر جگر و دل و گرده را روباه خورده بود که لطیف‌تر است، شیر طلب کرد دل و جگر نیافت، از روباه پرسید که کو دل و جگر، روبه گفت اگر او را دل و جگر بودی آن چنان سیاستی دیده بود آن روز و به هزار حیله جان برده کی بر تو باز آمدی، لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ ما كُنَّا فِي أَصْحابِ السَّعِيرِ

How the lion made the ass his prey, and being thirsty after his exertions went to the spring to drink. Before his return the fox had eaten the liver together with the lungs, heart, and kidneys, which are the choicest parts. The lion looked for the heart and liver, and when he did not find them asked the fox where they were. The fox replied, "If he had possessed a heart and liver, how should he have come back to you after receiving such a stern lesson on that day and saving his life by means of a thousand devices?" "If we had listened or considered with understanding we should not have been among the fellows of Hell-fire."

برد خر را روبهك تا پیش شیر
پاره پاره کردش آن شیر دلیر

The little fox brought the ass into the presence of the lion:
the courageous lion tore him to pieces.

تشنه شد از کوشش آن سلطان دد
رفت سوی چشمه تا آبی خورد

The King of the Beasts was made thirsty by his exertions
and went to the spring to drink some water.

روبهك خورد آن جگر بند و دلش
آن زمان چون فرصتی شد حاصلش

Meanwhile the little fox, having got an opportunity,
ate his liver, lungs, and heart.

شیر چون وا گشت از چشمه به خور
جست در خر دل نه دل بد نه جگر

When the lion returned from the spring to eat, he looked in the ass
to find the heart; there was neither heart nor liver.

گفت روبه را جگر کو دل چه شد
که نباشد جانور را زین دو بد

He said to the fox, "Where is the liver? What has become of the heart?
For no animal can do without these two."

گفت گر بودی و را دل یا جگر
کی بدین جا آمدی بار دگر

He replied, "If he had possessed a heart or liver,
how should he have come here a second time?

آن قیامت دیده بود و رستخیز
و آن ز کوه افتادن و هول و گریز

He had experienced that tremendous agony and turmoil,
the scramble down the mountain, the terror, and the flight;

گر جگر بودی و را یا دل بدی
بار دیگر کی بر تو آمدی

If he had had a liver or heart,
how could he have come a second time into your presence?"

چون نباشد نور دل دل نیست آن
چون نباشد روح جز گل نیست آن

When there is no light in the heart, it is no heart;
when there is no spirit, it is nothing but earth.

آن زجاجی کاو ندارد نور جان
بول و قاروره دست قندیلش مخوان

The glass that has no spiritual light is urine and the urine-phial:
do not call it a lamp.

نور مصباح است داد ذو الجلال
صنعت خلق است آن شیشه و سفال

The light in the lamp is the gift of the Almighty;
the glass and earthenware are His creatures' handiwork.

لا جرم در ظرف باشد اعتداد
در لهب‌ها نبود الا اتحاد

Necessarily in respect of the vessels there is number,
in respect of the flames there is nothing but unity.

نور شش قندیل چون آمیختند
نیست اندر نورشان اعداد و چند

When the light of six lamps is mingled together,
there is no number and plurality in their light.

آن جهود از ظرفها مشرك شده‌ست
نور دید آن مومن و مدرك شده‌ست

The Jew has become a polytheist from the vessels; the true believer
regarded the light and has become endowed with perception.

چون نظر بر ظرف افتد روح را
پس دو بیند شیث را و نوح را

When the sight falls upon the spirit's vessel,
it regards Seth and Noah as being two.

چون که آبش هست جو خود آن بود
آدمی آن است کاو را جان بود

When there is water in the canal, only then is it a canal:
the man is he that has the spirit.

این نه مردانند اینها صورتند
مرده‌ی نامند و کشته‌ی شهوتند

These are not men, they are forms:
they are dead with bread and killed by appetite.

حکایت آن راهب که روز با چراغ می‌گشت در میان بازار از سر حالتی که او را بود

Story of the Christian ascetic who went about with a lamp in the daytime in the midst of the bazaar because of the ecstasy which he had in his heart.

آن یکی با شمع بر می‌گشت روز
گرد بازاری دلش پر عشق و سوز

That person was going about in a bazaar in the daytime with a candle,
his heart full of love and ardour.

بو الفضولی گفت او را کای فلان
هین چه می‌جویی به سوی هر دکان

A busybody said to him, "Hey, O such-and-such,
what are you seeking beside every shop?

هین چه می‌گردی تو جویان با چراغ
در میان روز روشن چیست لاغ

Hey, why are you going about in search with a lamp
in bright daylight? What is the joke?"

گفت می‌جویم به هر سو آدمی
که بود حی از حیات آن دمی

He replied, "I am searching everywhere for a man
that is alive with the life inspired by that Breath.

هست مردی گفت این بازار پر
مردمانند آخر ای دانای حر

Is there a man in existence?" "This bazaar," said the other,
"is full: surely they are men, O noble sage."

گفت خواهم مرد بر جاده‌ی دو ره
در ره خشم و به هنگام شره

He answered, "I want a man on the two-way road—
in the way of anger and at the time of desire.

وقت خشم و وقت شهوت مرد کو
طالب مردی دوانم کو به کو

Where is a man at the moment of anger and at the moment of appetite?
In search of a man I am running from street to street.

کو در این دو حال مردی در جهان
تا فدای او کنم امروز جان

Where in the world is a man on these two occasions,
that I may devote my life to him to-day?"

گفت نادر چیز می‌جویی و لیك
غافل از حکم و قضایی بین تو نیك

"You are seeking a rare thing," said he;
"but you take no heed of the ordinance and destiny. Consider well!

ناظر فرعی ز اصلی بی‌خبر
فرع ماییم اصل احکام قدر

You regard the branch; you are unaware of the root:
we are the branch, the ordinances of the decree are the root."

چرخ گردان را قضا گمره کند
صد عطارد را قضا ابله کند

The destiny causes the rolling sphere to lose its way;
the Divine destiny makes a hundred Mercuries to be ignorant;

تنگ گرداند جهان چاره را
آب گرداند حدید و خاره را

It makes the world of contrivance to be straitened;
it makes iron and hard rock to be water.

ای قراری داده ره را گام گام
خام خامی خام خامی خام خام

O you who have resolved upon the way, step by step,
you are the rawest of the raw, the rawest of the raw, the rawest of the raw.

چون بدیدی گردش سنگ آسیا
آب جو را هم ببین آخر بیا

Since you have seen the revolution of the millstone, come now;
see also the water of the river.

خاك را دیدی بر آمد در هوا
در میان خاك بنگر باد را

You have seen the dust rise into the air:
amidst the dust see the wind.

دیگهای فکر می‌بینی به جوش
اندر آتش هم نظر می‌کن به هوش

You see the kettles of thought boiling:
look with intelligence on the fire too.

گفت حق ایوب را در مکرمت
من به هر موییت صبری دادمت

God said to Job,
"I have graciously bestowed patience upon every hair of you.

هین به صبر خود مکن چندین نظر
صبر دیدی صبر دادن را نگر

Listen; do not pay so much regard to your patience:
you have seen patience, look at My giving patience."

چند بینی گردش دولاب را
سر برون کن هم ببین تیز آب را

How long will you behold the revolution of the water-wheel?
Put forth your head and behold the rapid water.

تو همی‌گویی که می‌بینم و لیك
دید آن را بس علامتهاست نیك

You will say, "I am beholding it";
but there are many good signs of beholding it.

گردش کف را چو دیدی مختصر
حیرتت باید به دریا در نگر

When you have taken a summary view of the circling movement of the foam,
look upon the Sea if you want bewilderment.

آن که کف را دید سر گویان بود
وان که دریا دید او حیران بود

He that regards the foam tells of the mystery,
while he that regards the Sea is bewildered.

آن که کف را دید نیتها کند
وان که دریا دید دل دریا کند

He that regards the foam forms intentions,
while he that regards the Sea makes his heart one with the Sea.

آن که کفها دید باشد در شمار
وان که دریا دید شد بی‌اختیار

He that regards the foam-flakes is in reckoning,
while he that regards the Sea is without volition.

آن که او کف دید در گردش بود
وان که دریا دید او بی‌غش بود

He that regards the foam is in movement,
while he that regards the Sea is devoid of hypocrisy.

دعوت‌کردن مسلمان مغ را

How a Moslem called a Magi to accept Islam.

مر مغی را گفت مردی کای فلان
هین مسلمان شو بباش از مومنان

A certain man said to a Magi, “O such-and-such,
listen, become a Moslem, be one of the true believers!”

گفت اگر خواهد خدا مومن شوم
ور فزاید فضل هم موقن شوم

He replied, “If God will, I shall become a true believer;
and if He increase His grace, I shall become possessed of intuitive faith.”

گفت می‌خواهد خدا ایمان تو
تا رهد از دست دوزخ جان تو

He said, “God wills your true belief,
in order that your spirit may be delivered from the hand of Hell;

لیك نفس نحس و آن شیطان زشت
می‌کشندت سوی کفران و کنشت

But your ill-omened carnal soul and the wicked Devil
are dragging you towards infidelity and the fire-temple.”

گفت ای منصف چو ایشان غالب‌اند
یار او باشم که باشد زورمند

He replied, “O reasonable man, since they are predominant
I shall be on the side of the stronger.

یار آن تانم بدن کاو غالب است
آن طرف افتم که غالب جاذب است

I can side with him who is predominant:
I fall in the direction to which the predominant one is pulling.

چون خدا می‌خواست از من صدق زفت
خواست او چه سود چون پیشش نرفت

Since God desired a firm belief of me,
what is the use of His desire when He does not succeed?

نفس و شیطان خواست خود را پیش برد
و آن عنایت قهر گشت و خرد و مرد

The carnal soul and the Devil have carried their will to success,
while that act of favour has been defeated and pulverised.

تو یکی قصر و سرایی ساختی
اندر او صد نقش خوش افراختی

It is as if you had built a palace and pavilion
and erected therein a hundred beautiful designs,

خواستی مسجد بود آن جای خیر
دیگری آمد مر آن را ساخت دیر

And desired that that goodly place should be a mosque—
and someone else had come and made it a Christian monastery;

یا تو بافیدی یکی کرباس تا
خوش بسازی بهر پوشیدن قبا

Or you had woven a piece of linen cloth,
in order deftly to make it a coat for someone to wear,

تو قبا می‌خواستی خصم از نبرد
رغم تو کرباس را شلوار کرد

And you wanted a coat, a rival, from hostility,
made the linen stuff into a pair of trousers in spite of you.

چاره‌ی کرباس چه بود جان من
جز زبون رای آن غالب شدن

What resource has the linen, my dear friend,
but to submit to the purpose of the one who is predominant?

او زبون شد جرم این کرباس چیست
آن که او مغلوب غالب نیست کیست

He is reduced to submission, what is the crime of this linen?
Who is he that is not dominated by the predominant?

چون کسی بی‌خواست او بر وی براند
خار بن در ملك و خانه‌ی او نشاند

When someone has forced his way in against his will
and planted a thorn bush in his property and house,

صاحب خانه بدین خواری بود
که چنین بر وی خلاقت می‌رود

The master of the house is humiliated
because such shabbiness is inflicted on him.

هم خلق گردم من ار تازه و نوم
چون که یار این چنین خواری شوم

I too, though I am fresh and new, would become shabby
through being associated with such a contemptible person.

چون که خواه نفس آمد مستعان
تسخر آمد ایش شاء اللّٰه کان

Since the will of the carnal soul is besought for help,
it is mockery that whatever God wills shall come to pass.

من اگر ننگ مغان یا کافرم
آن نیم که بر خدا این ظن برم

If I am a disgrace to the Magis or am an infidel,
I am not such as to think this of God,

که کسی ناخواه او و رغم او
گردد اندر ملکت او حکم جو

That anyone should seek to exercise authority in His kingdom
against His will and in spite of Him,

ملکت او را فرو گیرد چنین
که نیارد دم زدن دم آفرین

And thus should occupy His kingdom,
so that the Creator of the breath dare not breathe a word,

دفع او می‌خواهد و می‌بایدش
دیو هر دم غصه می‌افزایدش

He wishes to repel him and must do so;
the Devil at every moment is increasing His anxiety.

بنده‌ی این دیو می‌باید شدن
چون که غالب اوست در هر انجمن

I must worship the Devil,
inasmuch as he is predominant in every assembly,

تا مبادا کین کشد شیطان ز من
پس چه دستم گیرد آن جا ذو المنن

Lest the Devil take vengeance on me—
and then in that case how can the Gracious lend me a hand?

آن که او خواهد مراد او شود
از که کار من دگر نیکو شود

That which he wills, his desire is fulfilled:
by whom shall my affairs be restored to prosperity?

مثل شیطان بر در رحمان

Parable of the Devil at the door of the Merciful God.

حاش لله ایش شاء اللّٰه کان
حاکم آمد در مکان و لا مکان

God forbid! Whatever God wills shall come to pass.
He is the Ruler over the worlds of space and non-spatiality.

هیچ کس در ملك او بی‌امر او
در نیفزاید سر یك تای مو

Without His command no one in His kingdom
shall add the tip of a single hair.

ملك ملك اوست فرمان آن او
کمترین سگ بر در آن شیطان او

The kingdom is His kingdom, the command is His:
that Devil of His is the meanest dog at His door.

ترکمان را گر سگی باشد به در
بر درش بنهاده باشد رو و سر

If a Turcoman's dog is lying at the door,
with his face and head resting on the threshold,

کودکان خانه دمش می‌کشند
باشد اندر دست طفلان خوارمند

If the children of the house keep pulling his tail,
he will be humble in the children's hands.

باز اگر بیگانه‌ای معبر کند
حمله بر وی همچو شیر نر کند

If, however, a stranger passes by,
he will rush at him like a fierce lion;

که أَشِدَّاءُ عَلَی الکفار شد
با ولی گل با عدو چون خار شد

For he is *hard on the unbelievers*:
to a friend he is the rose, to an enemy as the thorn.

ز آب تتماجی که دادش ترکمان
آن چنان وافی شده‌ست و پاسبان

He has become so faithful and vigilant
on account of the *tutmáj* broth that the Turcoman has given him.

پس سگ شیطان که حق هستش کند
اندر او صد فکرت و حیلت تند

The dog, then, namely the Devil, whom God causes to exist
and in whom He creates a hundred thoughts and cunning plans,

آب روها را غذای او کند
تا برد او آب روی نیك و بد

And whom He feeds with honours,
so that he takes away the honour of the virtuous and the wicked—

آب تتماج است آب روی عام
که سگ شیطان از آن یابد طعام

The honour of the populace is the *tutmáj* broth
by which the Devil-dog is fed—

بر در خرگاه قدرت جان او
چون نباشد حکم را قربان بگو

Tell me, how should not his soul be devoted
to the decree at the door of the tent of Omnipotence?

گله گله از مرید و از مرید
چون سگ باسط ذراعی بالوصید

Troop on troop of obedient and rebellious,
like the dog *spreading his fore-paws on the threshold,*

بر در کهف الوهیت چو سگ
ذره ذره امر جو بر جسته رگ

Are stationed like dogs at the door of the Cave of the Godhead,
seeking the command with every particle, and with every nerve agog,

ای سگ دیو امتحان می‌کن که تا
چون در این ره می‌نهند این خلق پا

'O Devil-dog, inflict tribulation in order that
how these creatures set foot on this Way.

حمله می‌کن منع می‌کن می‌نگر
تا که باشد ماده اندر صدق و نر

Continually rush, prevent, and look to see
who is female (weak) in respect of sincerity, and who is male (strong).'

پس اعوذ از بهر چه باشد چو سگ
گشته باشد از ترفع تیز تگ

For what purpose, then, is, 'I take refuge'
when the Dog in his arrogance has run swiftly?

این اعوذ آن است کای ترك خطا
بانگ بر زن بر سگت ره برگشا

This, 'I take refuge,' is, 'O Turcoman of Khitá,
call your dog off and leave the way clear,

تا بیایم بر در خرگاه تو
حاجتی خواهم ز جود و جاه تو

That I may come to the door of your tent
and beg what I need from your bounty and high estate.'

چون که ترك از سطوت سگ عاجز است
این اعوذ و این فغان ناجایز است

When the Turcoman is incapable of the dog's fury,
this, 'I take refuge,' and this cry of distress are improper,

ترك هم گوید اعوذ از سگ که من
هم ز سگ درماندەام اندر وطن

The Turcoman too will say, 'I take refuge from the dog;
for I too am helpless against the dog in my home.

تو نمی‌یاری بر این در آمدن
من نمی‌آرم ز در بیرون شدن

You cannot come to this door,
nor can I go forth from the door.'

خاك اکنون بر سر ترك و قنق
که یکی سگ هر دو را بندد عنق

Now dust is on the head of the Turcoman and the stranger-guest,
since one dog binds the necks of them both!

حاش لله ترك بانگی بر زند
سگ چه باشد شیر نر خون قی کند

God forbid! If the Turcoman utter a shout, what of the dog?
A fierce lion would vomit blood."

ای که خود را شیر یزدان خواندەای
سالها شد با سگی درماندەای

O you who have called yourself "the Lion of God,"
for years you have been powerless against a dog.

چون کند این سگ برای تو شکار
چون شکار سگ شده ستی آشکار

How should this dog hunt on your behalf
when you have manifestly become a prey to the dog?

جواب گفتن مومن سنی کافر جبری را و در اثبات اختیار بنده دلیل گفتن، سنت راهی باشد کوفته‌ی اقدام انبیا علیهم السلام بر یمین آن راه بیابان جبر که خود را اختیار نبیند و امر و نهی را منکر شود و تاویل کند، و از منکر شدن امر و نهی لازم آید انکار بهشت که بهشت جزای مطیعان امر است و دوزخ جزای مخالفان امر، و دیگر نگویيم به چه انجامد که العاقل یکفیه الاشاره، و بر یسار آن راه بیابان قدر است که قدرت خالق را مغلوب قدرت خلق داند و از آن فسادها زاید که آن مغ جبری بر شمرد

The reply of the Sunni believer to the Necessitarian infidel, and the proof by which he established the power of choice possessed by servant of God. The Sunna is a road trodden by the feet of the prophets, on whom is peace. On the right hand of that road lies the desert of Necessity (jabr), where the Necessitarian regards himself as having no power of choice and denies the command and prohibition and employs interpretation (ta'wíl); and from the command and prohibition being denied there necessarily follows the denial of Paradise, since Paradise is the reward of those who obey the command, while Hell is the reward of those who disobey it. I will not state to what else it ultimately leads: an indication is enough for the wise. And on the left hand of that road lies the desert of Freewill (qadar), where he regards the power of the Creator as overcome by the power of the creatures; and thence arise the corruptions which have been enumerated by the Magi who was a Necessitarian.

گفت مومن بشنو ای جبری خطاب
آن خود گفتی نك آوردم جواب

The true believer replied, "O Necessitarian, hear the words addressed;
you have said your say: lo, I bring the answer.

بازی خود دیدی ای شطرنج باز
بازی خصمت ببین پهن و دراز

You have seen your own game, O chess-player:
see your adversary's game in all its breadth and length.

نامه‌ی عذر خودت بر خواندی
نامه‌ی سنی بخوان چه ماندی

You have read your letter of apology: read the Sunní's letter.
Why have you remained?

نکته گفتی جبریانه در قضا
سر آن بشنو ز من در ماجرا

You have discoursed in Necessitarian fashion on the destiny:
hear from me the mystery thereof in debate.

اختیاری هست ما را بی‌گمان
حس را منکر نتانی شد عیان

Beyond doubt we possess a certain power of choice:
you cannot deny the plain evidence of the sense.

سنگ را هرگز نگوید کس بیا
از کلوخی کس کجا جوید وفا

One never says 'Come' to a stone:
how should any one request a brickbat to keep faith?

آدمی را کس نگوید هین بپر
یا بیا ای کور تو در من نگر

One never says to a human being, 'Hey, fly!'
or 'Come, O blind man, and look at me!'

گفت یزدان ما علی الاعمی حرج
کی نهد بر کس حرج رب الفرج

God has said, '*there is nothing intolerable laid upon the blind*':
how should the Lord who bestows relief lay upon any one what is intolerable?

کس نگوید سنگ را دیر آمدی
یا که چو با تو چرا بر من زدی

Nobody says to a stone, 'You have come late or,
'Why did you strike a blow at me, O stick?'

این چنین واجستها مجبور را
کس بگوید یا زند معذور را

Will any one address demands like these to a person
who is compelled, or strike a person who is excused?

امر و نهی و خشم و تشریف و عتاب
نیست جز مختار را ای پاك جیب

Command and prohibition and anger and conferment of honour and rebuke
concern him who possesses the power of choice, O pure bosomed one.

اختیاری هست در ظلم و ستم
من از این شیطان و نفس این خواستم

There is a power of choice in regard to injustice and wrong-doing:
this I meant by this Devil and carnal soul.

اختیار اندر درونت ساکن است
تا ندید او یوسفی کف را نخست

The power of choice resides in your inward part;
it does not wound its hand till it sees a Joseph.

اختیار و داعیه در نفس بود
روش دید آن گه پر و بالی گشود

The power of choice and the instinct were in the soul:
it beheld his face, and then it spread wings and pinions.

سگ بخفته اختیارش گشته گم
چون شکنبه دید جنبانید دم

When the dog is asleep its power of choice is lost,
when it sees the tripe it wags its tail.

اسب هم حو حو کند چون دید جو
چون بجنبد گوشت گربه کرد مو

A horse, too, whinnies when he sees barley,
and when the meat is moved, the cat meows.

دیدن آمد جنبش آن اختیار
همچو نفخی ز آتش انگیزد شرار

Sight is the means of moving the power of choice,
just as blowing raises sparks from the fire.

پس بجنبد اختیارت چون بلیس
شد دلاله آردت پیغام ویس

Therefore your power of choice is moved when Iblís
becomes a go-between (*dallála*) and brings a message from Wís.

چون که مطلوبی بر این کس عرضه کرد
اختیار خفته بگشاید نورد

When he presents an object of desire to this person,
the sleeping power unrolls itself;

و آن فرشته خیرها بر رغم دیو
عرضه دارد می‌کند در دل غریو

And, in despite of the Devil, the Angel presents good objects
and makes an outcry in your heart,

تا بجنبد اختیار خیر تو
ز انکه پیش از عرضه خفته‌ست این دو خو

In order that your power to choose the good may be moved;
for, before presentation, these two dispositions are asleep

پس فرشته و دیو گشته عرضه دار
بهر تحریك عروق اختیار

So the Angel and the Devil have become presenters
for the purpose of setting the power of choice in motion.

می‌شود ز الهامها و وسوسه
اختیار خیر و شرت ده کسه

Your power to choose good or evil
is increased tenfold by inspirations and suggestions.

وقت تحلیل نماز ای با نمك
ز آن سلام آورد باید بر ملك

Hence, when your ritual prayer is finished, O excellent man,
it behooves you to offer a salutation to the Angels,

که ز الهام و دعای خوبتان
اختیار این نمازم شد روان

Saying, 'Through your goodly inspiration and incitement,
my power to choose this ritual prayer was set going.'

باز از بعد گنه لعنت کنی
بر بلیس ایرا کز اویی منحنی

Again, after sin you will curse Iblís,
because through him you are inclined.

این دو ضد عرضه کنندت در سرار
در حجاب غیب آمد عرضه دار

These two adversaries are making offers to you in secret
and presenting in the curtain over the Unseen.

چون که پرده‌ی غیب بر خیزد ز پیش
تو ببینی روی دلالان خویش

When the curtain over the Unseen is raised from before you,
you will behold the faces of your brokers,

وز سخنشان واشناسی بی‌گزند
کان سخن گویان نهان اینها بدند

And from their words will recognise without trouble
that these were they who spoke invisibly.

دیو گوید ای اسیر طبع و تن
عرضه می‌کردم نکردم زور من

The Devil will say, 'O you who art a captive to your nature and body,
I was (only) presenting to you: I did not force.'

و آن فرشته گویدت من گفتمت
که از این شادی فزون گردد غمت

And the Angel will say, 'I told you that your sorrow
would be increased in consequence of this joy.

آن فلان روزت نگفتم من چنان
که از آن سوی است ره سوی جنان

Did not I tell you on such and such a day
that the way to Paradise is in that direction?

ما محب جان و روح افزای تو
ساجدان مخلص بابای تو

We are lovers of your soul and fosterers of your spirit
and sincere worshippers of your Father?

این زمانت خدمتی هم می‌کنیم
سوی مخدومی صلایت می‌زنیم

At this time also we are serving you
and inviting you towards sovereignty?

آن گره بابات را بوده عدی
در خطاب اسْجُدُوا کرده ابا

That party was your Father's enemies
who refused to obey the command, *Worship* Adam?

آن گرفتی آن ما انداختی
حق خدمتهای ما نشناختی

You did accept that, you did reject ours:
you did not acknowledge the debt due for our services.

این زمان ما را و ایشان را عیان
در نگر بشناس از لحن و بیان

Now look on us and them in clear view,
and recognise by voice and speech.'

نیم شب چون بشنوی رازی ز دوست
چون سخن گوید سحر دانی که اوست

If you hear a secret from a friend at midnight,
you will know that it was he when he speaks at dawn;

ور دو کس در شب خبر آرد ترا
روز از گفتن شناسی هر دو را

And if two persons bring news to you in the night,
you will recognise both of them in the daytime by their speaking.

بانگ شیر و بانگ سگ در شب رسید
صورت هر دو ز تاریکی ندید

During the night the sound of a lion and the sound of a dog
have come and he has not seen their forms on account of the darkness,

روز شد چون باز در بانگ آمدند
پس شناسدشان ز بانگ آن هوشمند

When day breaks and they begin to make sound again,
the intelligent will know them by the sound.

مخلص این که دیو و روح عرضه دار
هر دو هستند از تتمه‌ی اختیار

The upshot is this that both the Devil and the Spirit who present
exist for the purpose of completing the power of choice.

اختیاری هست در ما ناپدید
چون دو مطلب دید آید در مزید

There is an invisible power of choice within us;
when it sees two objects of desire it waxes strong.

اوستادان کودکان را می‌زنند
آن ادب سنگ سیه را کی کنند

Teachers beat children:
how should they inflict that correction upon a black stone?

هیچ گویی سنگ را فردا بیا
ور نیایی من دهم بد را سزا

Do you ever say to a stone, 'Come to-morrow; and if you don't come,
I will give your bad behaviour the punishment it deserves'?

هیچ عاقل مر کلوخی را زند
هیچ با سنگی عتابی کس کند

Does any reasonable man strike a brickbat?
Does anyone reprove a stone?

در خرد جبر از قدر رسواتر است
ز انکه جبری حس خود را منکر است

In reason, Necessitarianism (*jabr*) is more shameful than the doctrine of
Free-will (*qadar*), because the Necessitarian is denying his own sense.

منکر حس نیست آن مرد قدر
فعل حق حسی نباشد ای پسر

The man who holds the doctrine of Free-will does not deny his sense:
'The action of God is not mediated by the senses, O son.'

منکر فعل خداوند جلیل
هست در انکار مدلول دلیل

He who denies the action of the Almighty Lord
is denying Him who is indicated by the indication.

آن بگوید دود هست و نار نی
نور شمعی بی‌ز شمعی روشنی

That one says, 'There is smoke, but no fire;
there is candle-light without any resplendent candle';

وین همی‌بیند معین نار را
نیست می‌گوید پی انکار را

And this one sees the fire plainly,
for the sake of denial he says it does not exist.

جامه‌اش سوزد بگوید نار نیست
جامه‌اش دوزد بگوید تار نیست

It burns his raiment, he says, 'There is no fire';
it stitches his raiment, he says, 'There is no thread.'

پس تفسطط آمد این دعوی جبر
لا جرم بدتر بود زین رو ز گبر

Hence this doctrine of Necessity is Skepticism:
consequently he, from this point of view, is worse than the infidel.

گبر گوید هست عالم نیست رب
یا ربی گوید که نبود مستحب

The infidel says, 'The world exists, there is no Lord':
he says that 'O my Lord!' is not to be approved.

این همی‌گوید جهان خود نیست هیچ
هست سوفسطایی اندر پیچ پیچ

This one says, 'The world is really nothing':
the Sophist is in a tangle of error.

جمله‌ی عالم مقر در اختیار
امر و نهی این بیار و آن میار

The whole world acknowledges the power of choice:
their commanding and forbidding —'Bring this and do not bring that!'

او همی‌گوید که امر و نهی لاست
اختیاری نیست این جمله خطاست

He says that commanding and forbidding are naught
and that there is no power of choice. All this is erroneous.

حس را حیوان مقر است ای رفیق
لیك ادراك دلیل آمد دقیق

Animals acknowledge the reality of the inward sense, O comrade,
but it is a subtle matter to apprehend the proof.

ز انکه محسوس است ما را اختیار
خوب می‌آید بر او تکلیف کار

Inasmuch as our power of choice is perceived by the sense,
responsibility for actions may well be laid upon it.

درك وجدانی چون اختیار و اضطرار و خشم و اصطبار و سیری و ناهار به جای حس است که زرد از سرخ بداند و فرق کند و خرد از بزرگ و تلخ از شیرین و مشك از سرگین و درشت از نرم به حس مس و گرم از سرد و سوزان از شیر گرم و تر از خشك و مس دیوار از مس درخت، پس منکر وجدانی منکر حس باشد و زیاده که وجدانی از حس ظاهر تر است زیرا حس را توان بستن و منع کردن از احساس و بستن راه و مدخل وجدانیات را ممکن نیست، و العاقل یکفیه الاشاره

The inward consciousness of having the power to choose or of acting under compulsion, of anger or self-restraint, of repletion or hunger, corresponds to the senses that know and distinguish yellow from red and small from great and bitter from sweet and musk from shit and hard from soft—by the sense of touch—and hot from cold and burning from lukewarm and wet from dry and contact with a wall from contact with a tree. Therefore he who denies inward consciousness denies the senses, and more, inward consciousness is more evident than the senses, inasmuch as one can bind the senses and prevent them from functioning, while it is impossible to bar the way to the experiences of inward consciousness and stop their entrance. And an indication is enough for the wise.

درك وجدانی به جای حس بود
هر دو در یك جدول ای عم می‌رود

Inward consciousness corresponds to sensation:
both run in the same channel, O uncle.

نغز می‌آید بر او کن یا مکن
امر و نهی و ماجراها و سخن

'Do' or 'don't,' command and prohibition,
discussions and talk are suitable to it.

این که فردا این کنم یا آن کنم
این دلیل اختیار است ای صنم

'To-morrow I will do this or I will do that,'
is a proof of the power to choose, O worshipful one;

و آن پشیمانی که خوردی ز آن بدی
ز اختیار خویش گشتی مهتدی

And the penitence which you have felt for an evil deed,
you have been led through your power of choice.

جمله قرآن امر و نهی است و وعید
امر کردن سنگ مرمر را که دید

The entire *Qur'án* consists of commands and prohibitions and threats:
who saw commands given to a marble rock?

هیچ دانا هیچ عاقل این کند
با کلوخ و سنگ خشم و کین کند

Does any wise man, does any reasonable man, do this?
Does he show anger and enmity to brickbats and stones?—

که بگفتم که چنین کن یا چنان
چون نکردید ای موات و عاجزان

Saying, 'I told you to do thus or thus:
why have you not done it, O dead and helpless ones?'

عقل کی حکمی کند بر چوب و سنگ
عقل کی چنگی زند بر نقش چنگ

How should reason exercise any authority over wood and stone?
How should reason lay hold of the painted figure of a cripple?

کای غلام بسته دست اشکسته پا
نیزه بر گیر و بیا سوی وغا

Saying, 'O slave with palsied hands and broken legs,
take up the lance and come to battle'?

خالقی که اختر و گردون کند
امر و نهی جاهلانه چون کند

How should the Creator who is the Maker of stars and sky
make commands and prohibitions like those of an ignorant person?

احتمال عجز از حق راندی
جاهل و گیج و سفیهش خواندی

You have removed from God the possibility of impotence,
you have called Him ignorant and stupid and foolish.

عجز نبود از قدر ور خود شود
جاهلی از عاجزی بدتر بود

Impotence does not follow from the doctrine of Free-will;
and even if it do, ignorance is worse than impotence.

ترك می‌گوید قنق را از کرم
بی‌سگ و بی‌دلق آ سوی درم

The Turcoman says graciously to the stranger-guest,
‘Come to my door without a dog and without a tattered cloak,

وز فلان سوی اندر آ هین با ادب
تا سگم بندد ز تو دندان و لب

And listen, come in respectfully from such and such a quarter, in order that
my dog may keep his teeth and mouth closed and refrain from biting you.’

تو بعکس آن کنی بر در روی
لا جرم از زخم سگ خسته شوی

You do the reverse of that and advance to the door:
necessarily you are wounded by the violence of the dog.

آن چنان رو که غلامان رفته‌اند
تا سگش گردد حلیم و مهرمند

You must advance in the same pounder in which slaves have advanced,
so that his dog may become gentle and affectionate.

تو سگی با خود بری یا روبهی
سگ بشورد از بن هر خر گهی

You take a dog or a fox with you,
a dog will rage from the bottom of every tent.

غیر حق را گر نباشد اختیار
خشم چون می‌آیدت بر جرم دار

If none but God has the power of choice,
why do you become angry with one who has committed an offence?

چون همی‌خایی تو دندان بر عدو
چون همی‌بینی گناه و جرم از او

Why do you gnash your teeth at a foe?
Why do you regard the sin and offence as from him?

گر ز سقف خانه چوبی بشکند
بر تو افتد سخت مجروحت کند

If a piece of timber break off from your house-roof
and fall upon you and wound you severely,

هیچ خشمی آیدت بر چوب سقف
هیچ اندر کین او باشی تو وقف

Will you feel any anger against the timber of the roof?
Will you ever devote yourself to taking vengeance upon it?

که چرا بر من زد و دستم شکست
او عدو و خصم جان من بده‌ست

‘Why did it hit me and fracture my hand?
It has been my mortal foe and enemy’?

کودکان خرد را چون می‌زنی
چون بزرگان را منزه می‌کنی

Why do you beat little children,
since you make out that adults are exempt from blame?

آن که دزدد مال تو گویی بگیر
دست و پایش را ببر سازش اسیر

A man who steals your property, you say,
‘Arrest him, cut off his hand and foot, make him a captive’;

وان که قصد عورت تو می‌کند
صد هزاران خشم از تو می‌دمد

And a man who visits your wife,
a hundred thousand angers shoot up from you.

گر بیاید سیل و رخت تو برد
هیچ با سیل آورد کینی خرد

If a flood come and sweep away your household goods,
will your reason bear any enmity towards the flood?

ور بیامد باد و دستارت ربود
کی ترا با باد دل خشمی نمود

And if the wind came and carried off your turban,
when did your heart show any anger against the wind?

خشم در تو شد بیان اختیار
تا نگویی جبریانه اعتذار

The anger within you is a clear demonstration of a power of choice,
so that you must not excuse yourself after the fashion of Necessitarians.

گر شتربان اشتری را می‌زند
آن شتر قصد زننده می‌کند

If a camel-driver goes on striking a camel,
the camel will attack the striker.

خشم اشتر نیست با آن چوب او
پس ز مختاری شتر برده‌ست بو

The camel's anger is not against his stick:
therefore the camel has got some notion of the power of choice.

همچنین سگ گر بر او سنگی زنی
بر تو آرد حمله گردد منثنی

Similarly a dog, if you throw a stone at him,
will rush at you and become contorted.

سنگ را گر گیرد از خشم تو است
که تو دوری و ندارد بر تو دست

If he seizes the stone, it is because of his anger against you;
for you are far off and he has no means of getting at you.

عقل حیوانی چو دانست اختیار
این مگو ای عقل انسان شرم دار

Since the animal intelligence is conscious of the power of choice,
do not, O human intelligence, hold this Necessitarian doctrine. Be ashamed!

روشن است این لیك از طمع سحور
آن خورنده چشم می‌بندد ز نور

This power of choice is manifest, but in his desire for the meal taken
before dawn that eater shuts his eyes to the light.

چون که کلی میل او نان خوردنی است
رو به تاریکی نهد که روز نیست

Since all his desire is for eating bread,
he sets his face towards the darkness, saying, it is not day.'

حرص چون خورشید را پنهان کند
چه عجب گر پشت بر برهان کند

Inasmuch as greed causes the sun to be hidden,
what wonder if he turns his back on the convincing proof?

حکایت هم در بیان تقریر اختیار خلق و بیان آن که تقدیر و قضا سلب کننده‌ی اختیار نیست

A Story illustrating and confirming the view that mankind have the power of choice, and showing that Pre-ordination and Predestination do not annul the power of choice.

گفت دزدی شحنه را کای پادشاه
آن چه کردم بود آن حکم اله

A thief said to the magistrate, 'O king
that which I have done was decreed by God.'

گفت شحنه آن چه من هم می‌کنم
حکم حق است ای دو چشم روشنم

The magistrate replied, 'That which I am doing
is also decreed by God, O light of my eyes.'

از دکانی گر کسی تربی برد
کاین ز حکم ایزد است ای با خرد

If anyone takes a radish from a shop, saying,
'This is decreed by God, O man of understanding,'

بر سرش کوبی دو سه مشت ای کره
حکم حق است این که اینجا باز نه

The greengrocer will give him two or three blows on the head with your fist,
'O detestable man, this beating is God's decree that you put the radish back.'

در یکی تره چو این عذر ای فضول
می‌نیاید پیش بقالی قبول

Since this excuse, O trifler,
is not accepted by a greengrocer in the case of a single vegetable,

چون بر این عذر اعتمادی می‌کنی
بر حوالی اژدهایی می‌تنی

How are you placing a reliance on this excuse
and frequenting the neighbourhood of a dragon?

از چنین عذر ای سلیم نانبیل
خون و مال و زن همه کردی سبیل

By an excuse like this, O ignoble simpleton, you sacrifice all—
your life, your property, and your wife;

هر کسی پس سبلت تو بر کند
عذر آرد خویش را مضطر کند

Afterwards everyone will pluck your moustache
and offer excuse and make himself out to be acting under compulsion.

حکم حق گر عذر می‌شاید ترا
پس بیاموز و بده فتوی مرا

If 'the decree of God' seems to you a proper excuse,
then instruct me and give me a canonical decision;

که مرا صد آرزو و شهوت است
دست من بسته ز بیم و هیبت است

For I have a hundred desires and lusts,
my hand is tied by fear and awe.

پس کرم کن عذر را تعلیم ده
برگشا از دست و پای من گره

Do me a favour, then: teach me the excuse,
untie the knots from my hands and feet!

اختیاری کرده‌ای تو پیشه‌ای
کاختیاری دارم و اندیشه‌ای

You have chosen a handicraft, saying,
'I have a choice and a thought.'

ور نه چون بگزیده‌ای آن پیشه را
از میان پیشه‌ها ای کدخدا

Otherwise, how have you chosen that handicraft
out of all the rest, O master of the house?

چون که آید نوبت نفس و هوا
بیست مرده اختیار آید ترا

When the hour comes for the flesh and the passions,
there comes to you as great a power of choice as is possessed by twenty men;

چون برد یك حبه از تو یار سود
اختیار جنگ در جانت گشود

When your friend deprives you of a penny of profit,
the power to pick a quarrel is developed in your soul;

چون بیاید نوبت شکر نعم
اختیارت نیست وز سنگی تو کم

When the hour comes for thanksgiving on account of benefactions,
you have no power of choice and are inferior to a stone.

دوزخت را عذر این باشد یقین
کاندر این سوزش مرا معذور بین

Assuredly this will be the excuse of your Hell,
'Consider me excused for this burning!'

کس بدین حجت چو معذورت نداشت
وز کف جلاد این دورت نداشت

Since no one holds you excusable on this plea,
and this plea does not keep you out of the hands of the executioner,

پس بدین داور جهان منظوم شد
حال آن عالم همت معلوم شد

Then, the world is arranged according to this rule,
and the state of things in yonder world too is made known to you.

حکایت هم در جواب جبری و اثبات اختیار و صحت امر و نهی و بیان آن که عذر جبری در هیچ ملتی و در هیچ دینی مقبول نیست و موجب خلاص نیست اِز سزای آن کار که کرده است چنان که خلاص نیافت ابلیس جبری بدان که گفت بِما أَغْوَیْتَنِي، و القلیل یدل علی الکثیر

Another Story in answer to the Necessitarian, confirming Man's power of choice and the validity of the commands and prohibitions, and showing that the Necessitarian's excuse is not accepted in any religious sect or in any religion and that it does not save him from being duly punished for the actions which he has committed, just as the Necessitarian Iblís was not saved by saying, 'Because You have made me to err.' And the little indicates the much.

آن یکی می‌رفت بالای درخت
می‌فشاند آن میوه را دزدانه سخت

A certain man was climbing up a tree
and vigorously scattering the fruit in the pounder of thieves.

صاحب باغ آمد و گفت ای دنی
از خدا شرمیت کو چه می‌کنی

The owner of the orchard came along and said, 'O rascal,
where is your reverence for God? What are you doing?'

گفت از باغ خدا بنده‌ی خدا
گر خورد خرما که حق کردش عطا

He replied, 'If a servant of God eats from God's orchard
the dates which God has bestowed upon him as a gift,

عامیانه چه ملامت می‌کنی
بخل بر خوان خداوند غنی

Why do you vulgarly blame?
Stinginess at the table of the all-Rich Lord!'

گفت ای ایبك بیاور آن رسن
تا بگویم من جواب بو الحسن

'O Aybak,' said he, 'fetch that rope,
that I may give my answer to Bu 'l-Hasan.'

پس ببستش سخت آن دم بر درخت
می‌زد او بر پشت و ساقش چوب سخت

Then at once he bound him tightly to the tree
and thrashed him hard on the back and legs with a cudgel.

گفت آخر از خدا شرمی بدار
می‌کشی این بی‌گنه را زار زار

He cried, 'Pray, have some reverence for God!
You are killing me miserably who am innocent.'

گفت از چوب خدا این بنده‌اش
می‌زند بر پشت دیگر بنده خوش

He answered, 'With God's cudgel this servant of His
is soundly beating the back of another servant.

چوب حق و پشت و پهلو آن او
من غلام و آلت فرمان او

It is God's cudgel, and the back and sides belong to Him:
I am the slave and instrument of His command.'

گفت توبه کردم از جبر ای عیار
اختیار است اختیار است اختیار

He said, 'O cunning knave, I make a recantation of Necessitarianism:
there is free-will, there is free-will- free-will!'

اختیارات اختیارش هست کرد
اختیارش چون سواری زیر گرد

His power of choice brought powers of choice into existence:
His power of choice is like a rider beneath the dust.

اختیارش اختیار ما کند
امر شد بر اختیاری مستند

His power of choice makes our power of choice;
His command is based on a power of choice.

حاکمی بر صورت بی‌اختیار
هست هر مخلوق را در اقتدار

Every created being has it in his power
to exercise authority over the form without free-will,

تا کشد بی‌اختیاری صید را
تا برد بگرفته گوش او زید را

So that he drags the prey devoid of will,
so that having seized Zayd by the ear, he leads him away.

لیك بی‌هیچ آلتی صنع صمد
اختیارش را کمند او کند

But the action of the Lord, without any instrument,
makes his free-will a noose for him.

اختیارش زید را قیدش کند
بی‌سگ و بی‌دام حق صیدش کند

His free-will makes him a fetter for Zayd:
God makes him His prey without dog or snare.

آن دروگر حاکم چوبی بود
و آن مصور حاکم خوبی بود

The carpenter has authority over a piece of wood,
and the artist has authority over a beauty;

هست آهنگر بر آهن قیمی
هست بنا هم بر آلت حاکمی

The ironsmith is a superintendent of iron;
the builder also is a ruler over his tools.

نادر این باشد که چندین اختیار
ساجد اندر اختیارش بنده‌وار

This is extraordinary; for all this free-will is bowing low,
like a slave, in His free-will.

قدرت تو بر جمادات از نبرد
کی جمادی را از آنها نفی کرد

When did the power forcibly exercised by you over inanimate objects
deprive them of inanimateness?

قدرتش بر اختیارات آن چنان
نفی نکند اختیاری را از آن

Similarly, His power over acts of free-will
does not deprive any act of free-will of that.

خواستش می‌گوی بر وجه کمال
که نباشد نسبت جبر و ضلال

Declare that His will is in a complete pounder, without there being
the attribution of compulsion (*jabr*) and responsibility for error.

چون که گفتی کفر من خواست وی است
خواست خود را نیز هم می‌دان که هست

Since you have said, 'My unbelief is willed by Him,'
know that it is also willed by yourself;

ز انکه بی‌خواه تو خود کفر تو نیست
کفر بی‌خواهش تناقض گفتنی است

For without your will your unbelief does not exist at all:
involuntary unbelief is a self-contradiction.

امر عاجز را قبیح است و ذمیم
خشم بدتر خاصه از رب رحیم

It is abominable and blameworthy to lay a command on one incapable;
and anger is worse, especially from the Merciful Lord.

گاو گر یوغی نگیرد می‌زنند
هیچ گاوی که نپرد شد نژند

An ox is beaten if he refuses the yoke:
is an ox reduced to misery because he will not fly?

گاو چون معذور نبود در فضول
صاحب گاو از چه معذور است و دول

Since the ox is not excused for stubbornness,
wherefore is the owner of the ox excusable and infirm?

چون نه‌ای رنجور سر را بر مبند
اختیارت هست برسبلت مخند

Since you are not ill, don't bandage your head:
you have freewill, don't laugh at your moustache.

جهد کن کز جام حق یابی نوی
بی‌خود و بی‌اختیار آن گه شوی

Endeavour to gain freshness from God's cup:
then you will become selfless and volitionless.

آن گه آن می را بود کل اختیار
تو شوی معذور مطلق مست‌وار

Then all volition will belong to that Wine,
and you will be absolutely excusable, like a drunk man.

هر چه کوبی کفته‌ی می‌باشد آن
هر چه روبی رفته‌ی می‌باشد آن

Whatever you beat will be beaten by the Wine;
whatever you sweep away will be swept away by the Wine.

کی کند آن مست جز عدل و صواب
که ز جام حق کشیده است او شراب

The drunk man who has quaffed wine from God's cup—
how should he do aught but justice and right?

جادوان فرعون را گفتند بیست
مست را پروای دست و پای نیست

The magicians said to Pharaoh, 'Stop!
He that is drunk has no care for his hands and feet.

دست و پای ما می آن واحد است
دست ظاهر سایه است و کاسد است

The wine of the One is our hands and feet;
the apparent hand is a shadow and worthless.'

معنی ما شاء اللّٰه کان یعنی خواست خواست او و رضا رضای اوست، رضای او جویید و از خشم دیگران و رد دیگران دل تنگ مباشید، آن کان اگر چه لفظ ماضی است لیکن در فعل خدا ماضی و مستقبل نباشد که لیس عند الله صباح و لا مساء

The meaning of 'whatever God willed came to be,' i.e. 'the will is His will and pleasure. Seek His pleasure; be not distressed by the anger of others and the disapproval of others.' Although the word 'kána' (came to be) denotes the past, yet there is no past or future in the action of God, for with God there is neither morning nor evening.

قول بنده ایش شاء اللّٰه کان
بهر آن نبود که تنبل کن در آن

The saying of servant, 'whatever God wills comes to pass'
does not signify 'be lazy in that';

بلکه تحریض است بر اخلاص و جد
که در آن خدمت فزون شو مستعد

No, it is an incitement to entire self-devotion and exertion, meaning,
'Make yourself exceedingly ready to perform that service.'

گر بگویند آن چه می‌خواهی تو راد
کار کار تست بر حسب مراد

If you are told, O sage, that what you wish
you have full power to act according to your desire,

آن گهان تنبل کنی جایز بود
کانچه خواهی و آن چه گویی آن شود

Then, if you are neglectful, it is permissible;
for what you wish and say will come to pass.

چون بگویند ایش شاء اللّٰه کان
حکم حکم اوست مطلق جاودان

When you are told that whatever God wills shall come to pass,
and that to Him belongs the authority absolute and everlasting,

پس چرا صد مرده اندر ورد او
بر نگردی بندگانه گرد او

Why, then, should not you move round Him like a slave,
with the will of a hundred men to perform the devotions due to Him?

گر بگویند آن چه می‌خواهد وزیر
خواست آن اوست اندر دار و گیر

If you are told that what the vizier wishes
his will is paramount in the exercise of authority,

گرد او گردان شوی صد مرده زود
تا بریزد بر سرت احسان و جود

Will you at once move round him with the zeal of a hundred men,
that he may pour kindness and munificence on your head?

یا گریزی از وزیر و قصر او
این نباشد جست و جوی نصر او

Or will you flee from the vizier and his palace?
This is not the way to seek his help.

باژگونه زین سخن کاهل شدی
منعکس ادراك و خاطر آمدی

You, inversely, have been made remiss by this saying:
you have been turned upside down in your apprehension and thought.

امر امر آن فلان خواجه‌ست هین
چیست یعنی با جز او کمتر نشین

The command is vested in such and such a lord. Listen, what does this mean?
It means, 'Do not sit with anyone except him.

گرد خواجه گرد چون امر آن اوست
کاو کشد دشمن رهاند جان دوست

Move round the lord, since the command belongs to him;
for he slays his enemy and saves the life of his friend.

هر چه او خواهد همان یابی یقین
یاوه کم رو خدمت او بر گزین

Whatever he wills, that same thing you will certainly obtain:
do not go astray, prefer his service.'

نی چو حاکم اوست گرد او مگرد
تا شوی نامه سیاه و روی زرد

Not, 'Since he is possessed of authority, do not move round him,
so that you may fall into his black books and be disgraced.'

حق بود تاویل کان گرمت کند
پر امید و چست و با شرمت کند

The interpretation that makes you ardent and hopeful
and active and reverent is the true one;

ور کند سستت حقیقت این بدان
هست تبدیل و نه تاویل است آن

And if it makes you slack, know the real truth to be this,
that it is an alteration, not an interpretation.

این برای گرم کردن آمدهست
تا بگیرد ناامیدان را دو دست

This has come in order to make ardent,
that He may take the hands of those who have lost hope.

معنی قرآن ز قرآن پرس و بس
وز کسی کاتش زدهست اندر هوس

Ask the meaning of the *Qur'án* from the *Qur'án* alone,
and from that one who has set fire to his idle fancy,

پیش قرآن گشت قربانی و پست
تا که عین روح او قرآن شدهست

And has become a sacrifice to the *Qur'án* and is low,
so that the *Qur'án* has become the essence of his spirit.

روغنی کاو شد فدای گل بکل
خواه روغن بوی کن خواهی تو گل

The oil that has wholly devoted itself to the rose—
smell either the oil or the rose as you please.

و همچنین قد جف القلم یعنی جف القلم و کتب لا یستوی الطاعة و الِمعصیة لا یِستوی الامانة و السرقة، جف القلم ان لا یستوی الشکر و الکفران، جف القلم إِنَّ اللهَ لا یُضِیعُ أَجْرَ الْمُحْسِنِینَ

And similarly, 'the Pen has dried' means that the Pen has dried after writing, 'Obedience and disobedience are not on the same level, and honesty and stealing are not on the same level.' The Pen has dried that thanksgiving and ingratitude are not on the same level. The Pen has dried that God does not let the reward of the righteous be lost.

همچنین تاویل قد جف القلم
بهر تحریض است بر شغل اهم

Likewise the interpretation of 'the Pen has dried'
it is for the purpose of inciting to the most important work.

پس قلم بنوشت که هر کار را
لایق آن هست تاثیر و جزا

Therefore the Pen wrote that every action
has the effect and consequence appropriate to it.

کژ روی جف القلم کژ آیدت
راستی آری سعادت زایدت

The Pen has dried that if you do wrong you will suffer wrong,
and that if you act rightly the result will be your felicity.

ظلم آری مدبری جف القلم
عدل آری بر خوری جف القلم

You behave unjustly, you are damned: the Pen has dried.
If you show justice, you eat the fruit: the Pen has dried.

چون بدزدد دست شد جف القلم
خورد باده مست شد جف القلم

When he steals, his hand goes: the Pen has dried.
He drinks wine, he becomes intoxicated: the Pen has dried.

تو روا داری روا باشد که حق
همچو معزول آید از حکم سبق

Do you deem it allowable, can it be allowable, that on account of
the prior decree God should come, like a person dismissed from office,

که ز دست من برون رفته‌ست کار
پیش من چندین میا چندین مزار

Saying, 'the affair has gone out of My hands:
do not approach Me so often, do not entreat so much'?

بلکه معنی آن بود جف القلم
نیست یکسان پیش من عدل و ستم

No, the meaning is: 'the Pen has dried
justice and injustice is not equal in My sight.

فرق بنهادم میان خیر و شر
فرق بنهادم ز بد هم از بتر

I have laid down a distinction between good and evil;
I have also laid down a distinction between the bad and the worse.'

ذره‌ای گر در تو افزونی ادب
باشد از یارت بداند فضل رب

If there be in you a single mote of self-discipline in excess of your companion,
the grace of God will know,

قدر آن ذره ترا افزون دهد
ذره چون کوهی قدم بیرون نهد

And will bestow on you that mote's amount of superiority:
the mote will step forth as a mountain.

پادشاهی که به پیش تخت او
فرق نبود از امین و ظلم جو

A king before whose throne there is no distinction
between the faithful and the seeker of iniquity—

آن که می‌لرزد ز بیم رد او
وان که طعنه می‌زند در جد او

Between him who trembles in fear of his disapproval
and him who intrigues against his fortune.

فرق نبود هر دو يك باشد برش
شاه نبود خاك تیره بر سرش

There is no difference, but both of them are one to him:
he is not a king, may dark earth be on his head!

ذره‌ای گر جهد تو افزون بود
در ترازوی خدا موزون بود

If your labour exceeds another's by a single mote,
it will be weighed in God's balance.

پیش این شاهان هماره جان کنی
بی‌خبر ایشان ز غدر و روشنی

You continually work yourself to death in the service of these kings;
they are ignorant of treachery and honesty.

گفت غمازی که بد گوید ترا
ضایع آرد خدمتت را سالها

The words of a tale-bearer who speaks ill of you
will cause your years of service to be wasted;

پیش شاهی که سمیع است و بصیر
گفت غمازان نباشد جای گیر

The words of tale-bearers do not take their abode
in the presence of the King who is hearing and seeing.

جمله غمازان از او آیس شوند
سوی ما آیند و افزایند بند

All the tale-bearers are reduced to despair by Him:
they come to us and increase bondage.

بس جفا گویند شه را پیش ما
که برو جف القلم کم کن وفا

They speak much abuse of the King before us, saying,
'Go! The Pen has dried. Do not keep faith.'

معنی جف القلم کی آن بود
که جفاها با وفا یکسان بود

How should the meaning of 'the Pen has dried' be,
that acts of treacherous and acts of faithfulness are alike?

بل جفا را هم جفا جف القلم
و آن وفا را هم وفا جف القلم

No, treacherous for acts of treacherous: the Pen has dried;
and faithfulness for those acts of faithfulness: the Pen has dried.

عفو باشد لیك کو فر امید
که بود بنده ز تقوی رو سپید

There may be pardon, but where is the glorious hope
that through piety the servant of God may be illumined?

دزد را گر عفو باشد جان برد
کی وزیر و خازن مخزن شود

If a robber be pardoned, he saves his life,
how should he become a vizier and keeper of the treasury?

ای امین الدین ربانی بیا
کز امانت رست هر تاج و لوا

Come, O godly Amínu'ddín,
for every tiara and ensign has grown from trustworthiness (*amánat*).

پور سلطان گر بر او خاین شود
آن سرش از تن بدان باین شود

If the Sultan's son becomes a traitor to him,
on that account his head will be severed from his body;

ور غلام هندویی آرد وفا
دولت او را می‌زند طال بقا

And if a Hindu slave shows faithfulness,
sovereignty will applaud him, 'Long may he live!'

چه غلام ار بر دری سگ با وفاست
در دل سالار او را صد رضاست

What of a slave? If a dog is faithful at a door,
there are a hundred feelings of satisfaction with him in the heart of the master.

زین چو سگ را بوسه بر پوزش دهد
گر بود شیری چه پیروزش کند

Since, because of this, he kisses the mouth of a dog,
if he be a lion, how triumphant he will make him!

جز مگر دزدی که خدمتها کند
صدق او بیخ جفا را بر کند

Robbers get nothing but pardon, except, to be sure, the robber
who performs acts of service and whose sincerity uproots his treacherous,

چون فضیل ره زنی کاو راست باخت
ز انکه ده مرده به سوی توبه تاخت

Like Fudayl, the brigand who played straight,
because he ran with the strength of ten men towards repentance;

و آن چنان که ساحران فرعون را
رو سیه کردند از صبر و وفا

And as the magicians blackened the face of Pharaoh
by their fortitude and faithfulness.

دست و پا دادند در جرم قود
آن به صد ساله عبادت کی شود

They gave their hands and feet for the crime that entailed retaliation:
how should that be attained by means of a hundred years' devotional service?

تو که پنجه سال خدمت کرده‌ای
کی چنین صدقی به دست آورده‌ای

You who have served for fifty years,
when have you brought into your possession such a sincerity as this?

حکایت آن درویش که در هری غلامان آراسته‌ی عمید خراسان را دید و بر اسبان تازی و قباهای زربفت و کلاههای مغرق و غیر آن، پرسید که اینها کدام امیرانند و چه شاهانند گفتند او را که اینها امیران نیستند اینها غلامان عمید خراسانند، روی به آسمان کرد که ای خدا غلام پروردن از عمید بیاموز، آن جا مستوفی را عمید گویند

Story of the dervish who saw at Herat the well-equipped slaves of the Amid of Khurasan, mounted on Arab horses and wearing gold-embroidered coats, richly ornamented caps, etc. He asked, 'what princes and what kings are these?' On being told that they were not princes, but the slaves of the Amid of Khurasan, he turned his face to Heaven, crying, 'O God, learn from the Amid how to take care of slaves!' There the State-accountant is called Amid.

آن یکی گستاخ رو اندر هری
چون بدیدی او غلام مهتری

A certain unmannerly at Herat,
when he saw a nobleman's slave

جامه‌ی اطلس کمر زرین روان
روی کردی سوی قبله‌ی آسمان

Going about in satin raiment with a belt of gold,
would turn his face to Heaven,

کای خدا زین خواجه‌ی صاحب منن
چون نیاموزی تو بنده داشتن

And cry, 'O God, why do You not learn from this bountiful Khwaja
how to keep slave?

بنده پروردن بیاموز ای خدا
زین رئیس و اختیار شاه ما

O God, let this *rais* (high dignitary) and chosen of our king
teach You how to care for Your slave.'

بود محتاج و برهنه و بی‌نوا
در زمستان لرز لرزان از هوا

The dervish was needy and naked and without food:
in winter he was trembling exceedingly from the air.

انبساطی کرد آن از خود بری
جراتی بنمود او از لمتری

That man beside himself committed an impertinence:
from grossness he displayed an audacity.

اعتمادش بر هزاران موهبت
که ندیم حق شد اهل معرفت

He relied on the thousands of gifts,
saying that the gnostic has become God's boon-companion.

گر ندیم شاه گستاخی کند
تو مکن آن که نداری آن سند

If the king's boon-companion takes a liberty, do not you behave so,
who have not the same support.

حق میان داد و میان به از کمر
گر کسی تاجی دهد او داد سر

God gave the waist, and the waist is better than the belt:
if any one gives you a tiara, He gave the head.

تا یکی روزی که شاه آن خواجه را
متهم کرد و ببستش دست و پا

The dervish continued his reproaches till a certain day
when the king accused the Khwaja and bound him hand and foot,

آن غلامان را شکنجه می‌نمود
که دفینه‌ی خواجه بنمایید زود

He put those slaves to the rack, saying,
'Show at once the Khwaja's buried treasure;

ر او با من بگویید ای خسان
ور نه برم از شما حلق و لسان

Tell me his secret; O you rascals
or I will cut your throats and your tongues.'

مدت یك ماه شان تعذیب کرد
روز و شب اشکنجه و افشار و درد

He tortured them for a month:
the rack, torment, and anguish by day and by night.

پاره پاره کردشان و یك غلام
راز خواجه وانگفت از اهتمام

He rent them to pieces, but from their anxiety
not one slave betrayed the Khwaja's secret.

گفتش اندر خواب هاتف کای کیا
بنده بودن هم بیاموز و بیا

A voice from Heaven said to him in his dream,
'O sir, do you also learn how to be a slave, and come.

ای دریده پوستین یوسفان
گر بدرد گرگت آن از خویش دان

O you, who have torn the coats of the Josephs,
know that it is your own fault if the wolf tears you.

ز انکه می‌بافی همه ساله بپوش
ز انکه می‌کاری همه ساله بنوش

Wear, all the year round, a garment of that cloth which you are weaving;
eat and drink, all the year round, of that which you are sowing.

فعل تست این غصه‌های دم به دم
این بود معنی قد جف القلم

These continual pangs are your own action:
this is the meaning of 'the Pen has dried,'

که نگردد سنت ما از رشد
نیك را نیکی بود بد راست بد

'My Law (*Sunna*) does not turn aside from rectitude:
good shall befall the good, evil the evil.'

ر کن هین که سلیمان زنده است
تا تو دیوی تیغ او برنده است

Beware, do works, for Solomon is alive:
so long as you are a devil, his sword is cutting;

چون فرشته گشت از تیغ ایمنی است
از سلیمان هیچ او را خوف نیست

When he becomes an angel, he is safe from the sword
and has no dread of Solomon.

حکم او بر دیو باشد نه ملك
رنج در خاك است نه فوق فلك

His sway is over the devil, not the angel:
pain is on the earth, not above the sky.

ترك كن این جبر را كه بس تهی است
تا بدانی سرّ سرّ جبر چیست

Abandon this Necessitarianism, which is very empty,
in order that you may know what the inmost secret of Necessity is.

ترك كن این جبر جمع منبلان
تا خبر یابی از آن جبر چو جان

Abandon this Necessitarianism of the idle party, in order that you
may gain knowledge of the Necessity that is as the soul.

ترك معشوقی كن و كن عاشقی
ای گمان برده كه خوب و فایقی

Abandon the state of being loved and adopt the practice of loving,
O you who think that you are excellent and pre-eminent.

ای كه در معنی ز شب خامش‌تری
گفت خود را چند جویی مشتری

O you who really are more silent than Night,
how long will you seek a purchaser for your words?

سر بجنبانند پیشت بهر تو
رفت در سودای ایشان دهر تو

They nod their heads in your presence for you:
your time is wasted in the passionate desire of them.

تو مرا گویی حسد اندر مپیچ
چه حسد آرد كسی از فوت هیچ

You say to me, 'Don't indulge in envy,'
how should any one feel envy in consequence of losing nothing?

هست تعلیم خسان ای چشم شوخ
همچو نقش خرد كردن بر كلوخ

O impudent man, instruction given to the worthless
is like drawing a little design on a clod of earth.

خویش را تعلیم كن عشق و نظر
كان بود چون نقش فی جرم الحجر

Instruct yourself in love and insight;
for that is like a design on a solid mass of stone.

نفس تو با تست شاگرد وفا
غیر فانی شد كجا جویی كجا

Your own self is the pupil that is faithful to you: the others perish:
where will you seek them, where?

تا كنی مر غیر را حبر و سنی
خویش را بد خو و خالی می‌كنی

In order that you may make others erudite and eminent,
you are making yourself evil-natured and empty.

متصل چون شد دلت با آن عدن
هین بگو مهراس از خالی‌شدن

When your heart is united with that Eden, listen,
speak on, and be not afraid of becoming empty.

امر قُلْ زین آمدش كای راستین
كم نخواهد شد بگو دریاست این

Hence the command, '*Speak!*' came to him, saying,
'O righteous one, it will not fail: this is an ocean.'

أَنْصِتُوا یعنی كه آبت را به لاغ
هین تلف كم كن كه لب خشك است باغ

God said, 'Be silent,' that is, 'do not waste your water in idle talk,
for the orchard is dry-lipped.'

این سخن پایان ندارد ای پدر
این سخن را ترك كن پایان نگر

This discourse has no end, O father:
leave this discourse and consider the end.

غیرتم ناید كه پیشت بیستند
بر تو می‌خندند عاشق نیستند

I am not jealous that they stand in your presence:
they are mocking you, they are not lovers.

عاشقانت در پس پرده‌ی كرم
بهر تو نعره زنان بین دم به دم

Behold your lovers behind the veil of the Bounty,
crying aloud for you continually.

عاشق آن عاشقان غیب باش
عاشقان پنج روزه کم تراش

Be the lover of those unseen lovers:
do not cherish the lovers who last five days;

که بخوردندت ز خدعه و جذبه‌ای
سالها ز یشان ندیدی حبه‌ای

For they have devoured you by means of a deceit and attraction,
and during years you have never seen a grain from them.

چند هنگامه نهی بر راه عام
گام خستی بر نیامد هیچ کام

How long will you set up a show on the public road?
You are footsore, and your desire has been fulfilled.

وقت صحت جمله یارند و حریف
وقت درد و غم بجز حق کو الیف

When you enjoy good health all of them are your friends and comrades,
in the hour of pain and sorrow where is any familiar friend but God?

وقت درد چشم و دندان هیچ کس
دست تو گیرد بجز فریاد رس

In the hour of eye-ache or toothache will anyone take your hand
except Him who comes at the cry of distress?

پس همان درد و مرض را یاد دار
چون ایاز از پوستین کن اعتبار

Therefore recollect that sickness and pain:
take warning, like Ayaz from that sheepskin jacket.

پوستین آن حالت درد تو است
که گرفته ست آن ایاز آن را به دست

Your experience of pain is the sheepskin jacket
which Ayaz took into his hand."

باز جواب گفتن آن کافر جبری آن سنی را که به اسلامش دعوت می‌کرد و به ترک اعتقاد جبرش دعوت می‌کرد و دراز شدن مناظره از طرفین که ماده‌ی اشکال و جواب را نبرد الا عشق حقیقی که او را پروای آن نماند، و ذلك فضل الله یؤتیه من یشاء

How the Necessitarian infidel again replied to the Sunni who was inviting him to accept Islam and abandon his belief in Necessity, and how the debate was prolonged on both sides; for this difficult and controversial matter cannot be decided except by the real love that has no further interest in it—"and that is God's grace: He bestows it on whom He pleases."

کافر جبری جواب آغاز کرد
که از آن حیران شد آن منطیق مرد

The Necessitarian infidel began his reply,
by which that eloquent man was confounded;

لیك گر من آن جوابات و سؤال
جمله را گویم بمانم زین مقال

But if I relate all those answers and questions,
I shall be unable to get on with this Discourse.

ز آن مهمتر گفتنیها هستمان
که بدان فهم تو به یابد نشان

We have things of greater importance to say,
whereby your understanding will obtain a better clue.

اندکی گفتیم آن بحث ای عتل
ز اندکی پیدا بود قانون کل

We have told a little of that disputation, O fierce debater,
from a little the principle of the whole is evident.

همچنین بحث است تا حشر بشر
در میان جبری و اهل قدر

Similarly, there is a disputation, till mankind is raised from the dead,
between the Necessitarians and the partisans of Freewill.

گر فروماندی ز دفع خصم خویش
مذهب ایشان بر افتادی ز پیش

If he had been incapable of refuting his adversary,
their doctrines would have fallen out of sight.

چون برون شوشان نبودی در جواب
پس رمیدندی از آن راه تباب

Since they would not have had the means of escape in replying,
they would therefore have recoiled from the way of perdition;

چون که مقضی بد دوام آن روش
می‌دهدشان از دلایل پرورش

Inasmuch as their continuance in that course was destined,
God feeds them with proofs,

تا نگردد ملزم از اشکال خصم
تا بود محجوب از اقبال خصم

In order that he may not be silenced by his adversary's difficult objection,
and that he may be prevented from seeing his adversary's success,

تا که این هفتاد و دو ملت مدام
در جهان ماند الی یوم القیام

So that these seventy-two sects may always remain
in the world till the Day of Resurrection.

چون جهان ظلمت است و غیب این
از برای سایه می‌باید زمین

Since this is the world of darkness and occultation,
the earth is necessary for the shadow.

تا قیامت ماند این هفتاد و دو
کم نیاید مبتدع را گفت و گو

These two-and-seventy will remain till the Resurrection:
the heretic's talk and argument will not fail.

عزت مخزن بود اندر بها
که بر او بسیار باشد قفلها

The high value of a treasury
is that there are many locks upon it.

عزت مقصد بود ای ممتحن
پیچ پیچ راه و عقبه و راه زن

The greatness of the goal, O well-tried man,
is the intricate windings of the way and the mountain-passes and the brigands.

عزت کعبه بود و آن نادیه
ره زنی اعراب و طول بادیه

The greatness of the Ka'ba and its assembly-place
is the brigandage of the Bedouins and the length of the desert.

هر روش هر ره که آن محمود نیست
عقبه‌ای و مانعی و ره زنی است

Every doctrine, every tenet, that is not praiseworthy
is a mountain-pass and a barrier and a brigand.

این روش خصم و حقود آن شده
تا مقلد در دو ره حیران شده

This doctrine has become the adversary and bitter enemy of that,
so that the imitator is in a dilemma;

صدق هر دو ضد بیند در روش
هر فریقی در ره خود خوش منش

He sees that both the opponents are firm in their doctrine:
every sect is pleased with its own path.

گر جوابش نیست می‌بندد ستیز
بر همان دم تا به روز رستخیز

If it has no reply, it will cling obstinately to the same formula
till the Day of Resurrection,

که مهان ما بدانند این جواب
گر چه از ما شد نهان وجه صواب

Saying, "Our great authorities know the reply to this,
although the right method is hidden from us."

پوز بند وسوسه عشق است و بس
ور نه کی وسواس را بسته‌ست کس

The only muzzle for evil suggestions is Love;
else, when has any one stopped temptation?

عاشقی شو شاهدی خوبی بجو
صید مرغابی همی‌کن جو به جو

Become a lover; seek a fair favourite,
hunt a waterfowl from river to river.

کی بری ز آن آب کان آبت برد
کی کنی ز آن فهم فهمت را خورد

How will you get water from that one who takes your water away?
How will you apprehend from that one consumes your apprehension?

غیر این معقولها معقولها
یابی اندر عشق با فر و بها

In Love, glorious and resplendent, you will find intelligible things
other than these intelligible things.

غیر این عقل تو حق را عقلها ست
که بدان تدبیر اسباب سما ست

To God belong intelligences other than this intelligence of yours,
by which the mediate celestial things are ruled;

که بدین عقل آوری ارزاق را
ز آن دگر مفرش کنی اطباق را

For by this intelligence you procure the means of subsistence,
by that other you make the tiers of Heaven a carpet.

چون ببازی عقل در عشق صمد
عشر امثالت دهد یا هفت صد

When you gamble away your intelligence in love of the Lord,
He gives you *ten like unto it* or seven hundred.

آن زنان چون عقلها درباختند
بر رواق عشق یوسف تاختند

Those women of Egypt, when they gambled away their intelligences,
sped onward to the pavilion of Joseph's love.

عقلشان یك دم ستد ساقی عمر
سیر گشتند از خرد باقی عمر

The cupbearer of life took away their intelligence in one moment:
they drank their fill of wisdom all the rest of their lives.

اصل صد یوسف جمال ذو الجلال
ای کم از زن شو فدای آن جمال

The beauty of the Almighty is the source of a hundred Josephs:
O you, who are less than a woman, devote yourself to that beauty!

عشق برد بحث را ای جان و بس
کاو ز گفت و گو شود فریاد رس

O soul, Love alone cuts disputation short, for it comes to the rescue
when you cry for help against arguments.

حیرتی آید ز عشق آن نطق را
زهره نبود که کند او ماجرا

Eloquence is dumbfounded by Love:
it dare not engage in altercation;

که بترسد گر جوابی وا دهد
گوهری از لنج او بیرون فتد

For he fears that, if he answer back,
a pearl may fall out of his mouth.

لب ببندد سخت او از خیر و شر
تا نباید کز دهان افتد گهر

He closes his lips tight against good or evil
lest the pearl should fall from his mouth,

همچنان که گفت آن یار رسول
چون نبی بر خواندی بر ما فصول

Even as the Companion of the Prophet said,
"Whenever the Prophet recited sections to us,

آن رسول مجتبی وقت نثار
خواستی از ما حضور و صد وقار

At the moment of munificence that chosen Messenger
would demand of us attentiveness and a hundred reverences."

آن چنان که بر سرت مرغی بود
کز فواتش جان تو لرزان شود

It is as when a bird is on your head,
and your soul trembles for fear of its flitting,

پس نیاری هیچ جنبیدن ز جا
تا نگیرد مرغ خوب تو هوا

So you dare not stir from your place,
lest your beautiful bird should take to the air;

دم نیاری زد ببندی سرفه را
تا نباید که بپرد آن هما

You dare not breathe; you suppress a cough,
lest that *huma* should fly away;

ور کست شیرین بگوید یا ترش
بر لب انگشتی نهی یعنی خمش

And if any one speaks sweet or sour to you,
you lay a finger on your lip, meaning, and "Hush!"

حیرت آن مرغ است خاموشت کند
بر نهد سر دیگ و پر جوشت کند

Bewilderment is like that bird: it makes you silent:
it puts the lid on the kettle and fills you with the boiling of love.

پرسیدن پادشاه قاصدا ایاز را که چندین غم و شادی با چارق و پوستین که جماد است می‌گویی تا ایاز را در سخن آورد

How the King (Mahnnid) purposely asked Arax," (Why) art thou telling all this sorrow and joy to a rustic shoe and a sheepskin jacket, which are inanimate?" (His purpose was) that he might induce Ayaz to speak.

ای ایاز این مهرها بر چارقی
چیست آخر همچو بر بت عاشقی

" 0 Ayaz, pray, why are these marks of affection,
like a lover to his adored one, to a rustic shoe?

همچو مجنون از رخ لیلی خویش
کرده‌ای تو چارقی را دین و کیش

Thou hast made a rustic shoe thy devotion and religion,
as Majnun of his Layla's face.

با دو کهنه مهر جان آمیخته
هر دو را در حجره‌ای آویخته

Thou hast mingled thy soul's love with two old articles
and hung them both in a chamber.

چند گویی با دو کهنه نو سخن
در جمادی می‌دمی سر کهن

How long wilt thou speak new words to two old things
and breathe the ancient secret into a substance devoid of life

چون عرب با ربع و اطلال ای ایاز
می‌کشی از عشق گفت خود دراز

Like the Arabs, 0 Ayaz, thou art drawing out long and lovingly
thy converse with the abodes and the traces of former habitation.

چارقت ربع کدامین آصف است
پوستین گویی که کرته‌ی یوسف است

Of what Asaf are thy shoon the abode?
One would say that thy sheepskin jacket is the shirt of Joseph."

همچو ترسا که شمارد با کشش
جرم یك ساله زنا و غل و غش

Like the Christian who recounts to his priest a year's sins—
fornication and malice and hypocrisy

تا بیامرزد کشش زو آن گناه
عفو او را عفو داند از اله

In order that the priest may pardon his sins,
for he regards his forgiveness as forgiveness from God.

نیست آگه آن کشش از جرم و داد
لیك بس جادوست عشق و اعتقاد

The priest has no knowledge of sin and pardon ;
but love and firm belief are mightily bewitching.

دوستی و وهم صد یوسف تند
اسحر از هاروت و ماروت است خود

Love and imagination weave a hundred Joseph:
in sooth they are greater sorcerers than Harut and Marut.

صورتی پیدا کند بر یاد او
جذب صورت آردت در گفت و گو

They cause a form to appear in memory of him:
the attraction of the form leads you into (conversation with it).

رازگویی پیش صورت صد هزار
آن چنان که یار گوید پیش یار

You tell a hundred thousand secrets in the form's presence,
just as a friend speaks in the presence of a friend.

نه بد آن جا صورتی نه هیکلی
زاده از وی صد أَلَسْتُ و صد بلی

No form or shape is there; from it proceed a hundred "*Am not I*?"
and a hundred " *Yeas*."

آن چنان که مادری دل برده‌ای
پیش گور بچه‌ی نو مرده‌ای

As when a mother, distraught
beside the grave of a child newly dead,

رازها گوید به جد و اجتهاد
می‌نماید زنده او را آن جماد

Utters heart-felt words earnestly and intensely:
the inanimateseems to her to be alive.

حی و قایم داند او آن خاك را
چشم و گوشی داند او خاشاك را

She regards that dust as living and erect,
she regards that rubbish as an eye and an ear.

پیش او هر ذره‌ی آن خاك گور
گوش دارد هوش دارد وقت شور

To her, at the moment when she is crazed,
every atom of the earth in the grave seems to have hearing and intelligence.

مستمع داند به جد آن خاك را
خوش نگر این عشق ساحرناك را

She believes with all her might that the earth is hearkening:
look well at this Love that works magic!

آن چنان بر خاك گور تازه او
دم‌به‌دم خوش می‌نهد با اشك رو

Fondly and with tears she lays her face, time after time,
on the fresh earth of the grave in such wise

که به وقت زندگی هرگز چنان
روی ننهاده‌ست بر پور چو جان

As during his life she never laid her face
on the son who was so dear to her ;

از عزا چون چند روزی بگذرد
آتش آن عشق او ساکن شود

When some days pass in mourning,
the fire of her love sinks to rest.

عشق بر مرده نباشد پایدار
عشق را بر حی جان افزای دار

Love for the dead is not lasting:
keep your love on the Living One who increases spiritual life.

بعد از آن ز آن گور خود خواب آیدش
از جمادی هم جمادی زایدش

Afterwards, indeed, from that grave slumber:
from object is born in her the same insensibility,

ز انك عشق افسون خود بربود و رفت
ماند خاکستر چو آتش رفت تفت

Because Love has carried off his enchantment and gone away:
as soon as the fire is sped, ashes remain.

آن چه بیند آن جوان در آینه
پیر اندر خشت می‌بیند همه

The Elder (*Pir*) beholds in the brick
all that the young man beholds in the mirror.

پیر، عشق تست نه ریش سپید
دستگیر صد هزاران ناامید

The Elder is thy love, not a white beard.
It is he that gives a helping hand to thousands who are in despair.

عشق صورتها بسازد در فراق
نامصور سر کند وقت تلاق

In separation Love fashions forms;
in the hour of union the Formless One puts forth his head,

که منم آن اصل هوش و مست
بر صور آن حسن عکس ما بده‌ست

Saving, “ I am the ultimate origin’ of sobriety and intoxication:
the beauty in forms is reflected from Me.

پرده‌ها را این زمان برداشتم
حسن را بی‌واسطه بفراشتم

At this moment I have removed the veils:
I have raised Beauty on high without intermediaries.

ز انکه بس با عکس من دربافتی
قوت تجرید ذاتم یافتی

Because thou hast been much occupied with My reflexion,
thou hast gained the power to contemplate My essence denuded .

چون از این سو جذبه‌ی من شد روان
او کشش را می‌نبیند در میان

When My pull is set in motion from this side,
he does not see the priest intervening.”

مغفرت می‌خواهد از جرم و خطا
از پس آن پرده از لطف خدا

He is craving forgiveness for his sins
and trespasses from the grace of God behind the veil.

چون ز سنگی چشمه‌ای جاری شود
سنگ اندر چشمه متواری شود

When a fountain gushes from a rock,
the rock disappears in the fountain.

کس نخواند بعد از آن او را حجر
ز انك جاری شد از آن سنگ آن گهر

After that, no one calls it " stone," seeing that such a pure substance has gushed forth from the rock.

کاسه‌ها دان این صور را و اندر او
آن چه حق ریزد بدان گیرد علو

3285. Know that these forms are (like) bowls and acquire excellence through that which God pours into them.

گفتن خویشاوندان مجنون را که حسن لیلی به اندازه ای است چندان نیست، از او نغزتر در شهر ما بسیار است یکی و دو و ده بر تو عرضه کنیم اختیار کن، ما را و خود را وارهان، و جواب گفتن مجنون ایشان را

How the kinsfolk of Majnun said to him, "The beauty of Layla is limited, it is not so very great: in our city there are many fairer than she. We will show unto you one or two or ten: take your choice, and deliver us and yourself"; and how Majnun answered them.

ابلهان گفتند مجنون را ز جهل
حسن لیلی نیست چندان هست سهل

The fools in their ignorance said to Majnun,
"The beauty of Layla is not so very great, it is of slight account.

بهتر از وی صد هزاران دل ربا
هست همچون ماه اندر شهر ما

There are thousands of moon-like sweethearts
fairer than she in our city."

گفت صورت کوزه است و حسن می
می خدایم می‌دهد از نقش وی

He replied, "The form is a pot, and beauty is the wine:
God is giving me wine from her form.

مر شما را سرکه داد از کوزه‌اش
تا نباشد عشق اوتان گوش کش

He gave you vinegar from her pot,
lest love of her should pull you by the ears."

از یکی کوزه دهد زهر و عسل
هر یکی را دست حق عز و جل

The hand of God, the Almighty and Glorious,
gives poison or honey to everyone from the same pot.

کوزه می‌بینی و لیکن آن شراب
روی ننماید به چشم ناصواب

You see the pot,
but the wine does not show itself to the wrong eye.

قاصِراتُ الطَّرْفِ باشد ذوق جان
جز به خصم خود بننماید نشان

Spiritual experience is *the women who look modestly*:
it shows no sign but to its possessor.

قاصِراتُ الطَّرْفِ آمد آن مدام
وین حجاب ظرفها همچون خیام

That wine is *the women who look modestly*,
while these vessels screening it are like *the tents*.

هست دریا خیمه‌ای در وی حیات
بط را لیکن کلاغان را ممات

The great river is a tent,
wherein is life for the duck, but death for crows.

زهر باشد مار را هم قوت و برگ
غیر او را زهر او درد است و مرگ

Venom also is the snake's food and provision,
its venom is anguish and death to others.

صورت هر نعمتی و محنتی
هست این را دوزخ آن را جنتی

The form of every blessing and affliction
is a Hell to this one, a Paradise to that one.

پس همه اجسام و اشیا تبصرون
و اندر او قوت است و سم لا تبصرون

Therefore *you see* all bodies and things,
and there is food and poison in them —*you do not see it*.

هست هر جسمی چو کاسه و کوزه‌ای
اندر او هم قوت و هم دل سوزه‌ای

Everybody resembles a bowl or a pot,
wherein is both food and a heart-burning.

کاسه پیدا اندر او پنهان رغد
طاعمش داند کز آن چه می‌خورد

The bowl is visible, the plenty in it is hidden:
he who tastes it knows what he is eating or drinking from it.

3300 صورت یوسف چو جامی بود خوب
ز آن پدر می خورد صد باده‌ی طروب

The form of Joseph was like a beauteous cup:
from it his father drank a hundred exhilarating wines.

باز اخوان را از آن زهر آب بود
کان در ایشان خشم و کینه می‌فزود

Again, to his brethren the draught they took from it was poisoned water
which was increasing in them anger and hatred.

باز از وی مر زلیخا را شکر
می‌کشید از عشق افیونی دگر

Again, to Zalikha from it was sugar:
she was quaffing a different opiate from Love.

غیر آن چه بود مر یعقوب را
بود از یوسف غذا آن خوب را

The nutriment which came from Joseph to that fair one
was other than that which came to Jacob.

گونه گونه شربت و کوزه یکی
تا نماند در می غیبت شکی

The sherbets are various, but the pot is one, in order that no doubt
may remain in you concerning the wine of the Unseen.

3305 باده از غیب است و کوزه زین جهان
کوزه پیدا باده در وی بس نهان

The wine belongs to the Unseen, the pot to this world:
the pot is apparent; the wine in it is hidden:

بس نهان از دیده‌ی نامحرمان
لیك بر محرم هویدا و عیان

Hidden from the eyes of the uninitiated,
but manifest and evident to the adept.

یا الهی سُکِّرَتْ أبصارنا
فاعف عنا اثقلت اوزارنا

O my God, our eyes have been intoxicated.
Forgive us: our burdens have been made heavy.

یا خفیا قد ملأت الخافقین
قد علوت فوق نور المشرقین

O concealed One who have filled from East to West
and are exalted above the light of the Orient and the Occident,

أنت سر کاشف اسرارنا
أنت فجر مفجر انهارنا

You are an inmost Ground of consciousness revealing our inmost thoughts;
You are a bursting Force that causes our dammed-up rivers to burst forth.

3310 یا خفی الذات محسوس العطا
أنت کالماء و نحن کالرحا

O You whose Essence is hidden while Your gifts are sensible,
You are as the water and we as the millstone.

أنت کالریح و نحن کالغبار
تختفی الریح و غبراها جهار

You are as the wind and we as the dust: the wind is hidden
while the dust blown by it is plainly visible.

تو بهاری ما چو باغ سبز خوش
او نهان و آشکارا بخششش

You are the Spring; we are fair as the verdant orchard:
it is hidden while its bounty is manifest.

تو چو جانی ما مثال دست و پا
قبض و بسط دست از جان شد روا

You are as the spirit; we are like hand and foot:
the closing and opening of the hand is due to the spirit.

تو چو عقلی ما مثال این زبان
این زبان از عقل دارد این بیان

You art as the reason, we are like this tongue:
this tongue has its expression from the reason.

3315 تو مثال شادی و ما خنده‌ایم
که نتیجه‌ی شادی فرخنده‌ایم

You art like the joy, and we are the laughter,
for we are the result of blessed joy.

جنبش ما هر دمی خود اشهد است
که گواه ذو الجلال سرمد است

Our movement is really a continual profession of faith
which bears witness to the Eternal Almighty One.

گردش سنگ آسیا در اضطراب
اشهد آمد بر وجود جوی آب

The turning of the millstone in agitation
is a profession of faith in the existence of the stream.

ای برون از وهم و قال و قیل من
خاك بر فرق من و تمثیل من

O You who is beyond my conception and utterance,
dust is on the head of me and my similes!

بنده نشکیبد ز تصویر خوشت
هر دمت گوید که جانم مفرشت

Your servant cannot refrain from depicting Your beauty:
every moment he says to You, "May my soul be Your carpet!"

همچو آن چوپان که می‌گفت ای خدا
پیش چوپان و محب خود بیا

Like the shepherd who used to say,
"O God, come to Your shepherd and lover,

تا شپش جویم من از پیراهنت
چارقت دوزم ببوسم دامنت

That I may seek out the lice in Your smock
and stitch Your shoes and kiss Your skirt."

کس نبودش در هوا و عشق جفت
لیك قاصر بود از تسبیح و گفت

There was none equal to him in passion and love,
but he fell short in glorification and speech.

عشق او خرگاه بر گردون زده
جان سگ خرگاه آن چوپان شده

His love pitched its tent on the sky:
the Soul became the dog of that shepherd's tent.

چون که بحر عشق یزدان جوش زد
بر دل او زد ترا بر گوش زد

When the sea of Divine Love surged up, it struck upon his heart;
it struck upon you ear.

حکایت جوحی که چادر پوشید و در وعظ میان زنان نشست و حرکتی کرد زنی او را بشناخت که مرد است و نعره ای زد

Story of Juhi, who put on a chador, went to hear the sermon, seated himself amongst the women, and behaved in such a way that a certain woman knew he was a man and screamed.

واعظی بد بس گزیده در بیان
زیر منبر جمع مردان و زنان

There was a preacher, very fine in his exposition,
under whose pulpit a great number of men and women were assembled.

رفت جوحی چادر و روبند ساخت
در میان آن زنان شد ناشناخت

Juhi went: he got a *chador* and veil
and entered amongst the women without being recognised.

سائلی پرسید واعظ را به راز
موی عانه هست نقصان نماز

Someone asked the preacher secretly,
does pubic hair hinder prayer.

گفت واعظ چون شود عانه دراز
پس کراهت باشد از وی در نماز

The preacher replied, "an element of revulsion creeps in
if the pubic hair is too long.

یا به آهك یا ستره بسترش
تا نمازت کامل آید خوب و خوش

It should, therefore be removed either with lime or shaved with a razor
so that your prayer is perfectly happy and pleasant.

گفت سائل آن درازی تا چه حد
شرط باشد تا نمازم کم بود

The questioner said,
"At what length is it required to shave it off?"

گفت چون قدر جوی گردد به طول
پس ستردن فرض باشد ای سئول

He replied, “After the hair has reached the length of a barley seed
it is mandatory to shave it off?”

گفت جوحی زود ای خواهر ببین
عانه‌ی من گشته باشد این چنین

At once Juhi said, “O sister,
see if my hair has reached that length

بهر خشنودی حق پیش آر دست
کان به مقدار کراهت آمده‌ست

For truth’s sake, place your hand
and see if they have reached the proscribed length.”

دست زن در کرد در شلوار مرد
کیر او بر دست زن آسیب کرد

The woman placed her hand inside the man’s trousers
and his penis hurt her hand.

نعره‌ای زد سخت اندر حال زن
گفت واعظ بر دلش زد گفت من

Thereupon the woman gave a loud scream:
the preacher said, “My discourse has smitten her heart.”

گفت نه بر دل نزد بر دست زد
وای اگر بر دل زدی ای پر خرد

Juhi answered, “No, it has not smitten her heart, but her hand!
Would to God that it had touched her heart!”

بر دل آن ساحران زد اندکی
شد عصا و دست ایشان را یکی

When Divine Love struck a little upon the hearts of pharaoh’s magicians,
staff and hand became one to them.

گر عصا بستانی از پیری شها
بیش رنجد کان گروه از دست و پا

O king, if you take away the staff from an old man, he will be more grieved
than that party was grieved by the amputation of their hands and feet.

نعره‌ی لا ضَیْرَ بر گردون رسید
هین ببر که جان ز جان کندن رهید

The cry, “*No harm*,” reached Heaven: “Listen, cut off,
for our souls are delivered from the agony.

ما بدانستیم ما این تن نه‌ایم
از ورای تن به یزدان می‌زییم

We have come to know we are not this body:
beyond the body we are living through God.”

ای خنك آن را که ذات خود شناخت
اندر امن سرمدی قصری بساخت

Oh, blest is he that has recognised his essence
and built a palace in everlasting security.

کودکی گرید پی جوز و مویز
پیش عاقل باشد آن بس سهل چیز

A child weeps for walnuts and raisins;
those are very trifling things in the view of a reasonable man.

پیش دل جوز و مویز آمد جسد
طفل کی در دانش مردان رسد

In the spirit’s view the body is walnuts and raisins,
how should a child attain to the knowledge possessed by men?

هر که محجوب است او خود کودك است
مرد آن باشد که بیرون از شك است

Whoever is veiled is really a child:
the man is he who is beyond uncertainty.

گر به ریش و خایه مردستی کسی
هر بزی را ریش و مو باشد بسی

Spiritual manhood does not consist in hair and genitals;
every male-goat has a beard and plenty of hair.

پیشوای بد بود آن بز شتاب
می‌برد اصحاب را پیش قصاب

That goat is a bad leader:
he is taking his followers quickly along to the butcher.

ریش شانه کرده که من سابقم
سابقی لیکن به سوی مرگ و غم

He has combed his beard, saying, “I am the foremost.”
You are the foremost, but in the direction of death and anguish.

هین روش بگزین و ترك ریش کن
ترك این ما و من و تشویش کن

Listen, adopt travelling and abandon your beard:
abandon this egoism and troubled thought,

تا شوی چون بوی گل با عاشقان
پیشوا و رهنمای گلستان

That you may become like the scent of the rose to lovers
their leader and guide to the Rose-garden.

کیست بوی گل دم عقل و خرد
خوش قلاووز ره ملك ابد

What is the scent of the rose? The breath of reason and intelligence
a sweet guide on the way to the Kingdom Everlasting.

فرمودن شاه به ایاز بار دگر که شرح چارق و پوستین آشکارا بگو که تا خواجه تاشانت از آن اشارت پند گیرند که الدین النصیحة

How the King once more commanded Ayaz, saying "Give a clear explanation concerning your rustic shoes and sheepskin jacket in order that your fellow-servants may be admonished by that indication; for, 'Religion consists in sincere counsel'"

سر چارق را بیان کن ای ایاز
پیش چارق چیستت چندین نیاز

"O Ayaz, declare the mystery of the rustic shoes
and why in the presence of the shoes you whow all this humility,

تا نیوشد سنقر و بکیارقت
سر سر پوستین و چارقت

So that your Sunqur and Bakyaruq may hear
the inmost secret of your sheepskin jacket and rustic shoes

ای ایاز از تو غلامی نور یافت
نورت از پستی سوی گردون شتافت

O Ayaz, slavery has gained lustre from you:
your lustre has sped from lowliness towards heaven

حسرت آزادگان شد بندگی
بندگی را چون تو دادی زندگی

Servitude has become an object of regret to the free,
since you have given life to servitude.

مومن آن باشد که اندر جزر و مد
کافر از ایمان او حسرت خورد

The true believer is he by whose true belief amidst the ebb and flow
the infidel is made regretful."

حکایت کافری که گفتندش در عهد بایزید که مسلمان شو و جواب گفتن او ایشان را

Story of the infidel whom, in the time of Aba Yazíd, they invited to become a Moslem; and how he answered them.

بود گبری در زمان بایزید
گفت او را یك مسلمان سعید

There was a certain infidel in the time of Bayazid:
a blessed Moslem said to him,

که چه باشد گر تو اسلام آوری
تا بیابی صد نجات و سروری

"How would it be if you profess Islam,
so that you may gain a hundred salvations and sovereignties?"

گفت این ایمان اگر هست ای مرید
آن که دارد شیخ عالم بایزید

He replied, "If this Faith, O disciple,
is that which is held by Bayazid, the Shaykh of the world,

من ندارم طاقت آن تاب آن
کان فزون آمد ز کوششهای جان

I cannot endure the glowing heat thereof,
which is too great for the strivings of my soul.

گر چه در ایمان و دین ناموقنم
لیك در ایمان او بس مومنم

Although I feel no certainty as regards the Faith and Religion,
yet I believe mightily in his Faith.

دارم ایمان کان ز جمله برتر است
بس لطیف و با فروغ و با فر است

I hold the faith that that is higher than all:
it is very beautiful, resplendent, and glorious.

مومن ایمان اویم در نهان
گر چه مهرم هست محکم بر دهان

Inwardly I am a believer in his Faith,
though a seal is set firmly on my mouth.

باز ایمان خود گر ایمان شماست
نه بدان میل استم و نه مشتهاست

Again, if indeed the Faith is your Faith,
I have no inclination or desire for it.

آن که صد میلش سوی ایمان بود
چون شما را دید آن فاتر شود

He that feels a hundred inclinations to believe—
that languishes as soon as he sees you,

ز انکه نامی بیند و معنیش نی
چون بیابان را مفازه گفتنی

Because he sees a name and no meaning in it,
like calling the desert a safe place (*mafáza)*.

عشق او ز آورد ایمان بفسرد
چون به ایمان شما او بنگرد

When he looks upon your Faith,
his love is chilled from professing it."

حکایت آن موذن زشت آواز که در کافرستان بانگ نماز داد و مرد کافری او را هدیه داد

Story of the harsh-voiced muezzin who called the Moslems to prayer in the land of the infidels and to whom a certain infidel offered presents.

یك موذن داشت بس آواز بد
در میان کافرستان بانگ زد

A certain muezzin had a very harsh voice:
he called the Moslems to prayer in the land of the infidels.

چند گفتندش مگو بانگ نماز
که شود جنگ و عداوتها دراز

They said to him several times, "Do not give the call to prayer,
for fighting and acts of hostility will be prolonged."

او ستیزه کرد و پس بی‌احتراز
گفت در کافرستان بانگ نماز

He defied, and then without showing caution
he gave the call to prayer in the land of the infidels.

خلق خایف شد ز فتنه‌ی عامه‌ای
خود بیامد کافری با جامه‌ای

The Muslims were in fear of a general insurrection;
however, an infidel came up with a robe.

شمع و حلوا با چنان جامه‌ی لطیف
هدیه آورد و بیامد چون الیف

He brought candles and *halwá* and such a robe as gifts,
and approached in a friendly pounder,

پرس پرسان کاین موذن کو کجاست
که صلا و بانگ او راحت فزاست

Asking again and again, "Tell me, where is this muezzin,
whose call and cry increases my pleasure?"

هین چه راحت بود ز آن آواز زشت
گفت کاوازش فتاد اندر کنشت

"Eh, what pleasure was there from such a harsh voice?" He replied,
"His voice penetrated into the church.

دختری دارم لطیف و بس سنی
آرزو می‌بود او را مومنی

I have a comely daughter of very high estate:
she desired a true believer.

هیچ این سودا نمی‌رفت از سرش
پندها می‌داد چندین کافرش

Never would this passion go out of her head,
so many infidels were exhorting her.

در دل او مهر ایمان رسته بود
همچو مجمر بود این غم من چو عود

Love of the Faith had grown up in her heart:
this grief was like a censer and I like the aloes-wood.

در عذاب و درد و اشکنجه بدم
که بجنبد سلسله‌ی او دم به دم

I was in torment and anguish and continually on the rack
lest her passion should lead her.

هیچ چاره می‌ندانستم در آن
تا فرو خواند این موذن آن اذان

I knew no remedy for it
until this muezzin chanted the *adhán* (call to prayer).

گفت دختر چیست این مکروه بانگ
که به گوشم آمد این دو چار دانگ

My daughter said, 'What is this detestable noise?
It grates on my ear.

من همه عمر این چنین آواز زشت
هیچ نشنیدم در این دیر و کنشت

Never in all my life have I heard such a harsh voice
in this Christian convent and church.'

خواهرش گفتش که این بانگ اذان
هست اعلام و شعار مومنان

Her sister said to her, 'This chant, namely the *adhán*,
gives notice and is the watchword of the Faithful.'

باورش نامد بپرسید از دگر
آن دگر هم گفت آری ای پدر

She would not believe it, and asked someone else:
that person too said, 'Yes, O father.'

چون یقین گشتش رخ او زرد شد
از مسلمانی دل او سرد شد

When she became sure, her face turned pale
and her heart grew cold to Islam.

باز رستم من ز تشویش و عذاب
دوش خوش خفتم در آن بی‌خوف خواب

I was delivered from anxiety and torment:
last night I slept sound in a peaceful sleep.

راحتم این بود از آواز او
هدیه آوردم به شکر آن مرد کو

This was the pleasure that came to me from his voice:
in gratitude I bring gifts: where is the man?"

چون بدیدش گفت این هدیه پذیر
که مرا گشتی مجیر و دستگیر

When he saw him, he said, "Accept the gift,
for you have been my protector and saviour.

آن چه کردی با من از احسان و بر
بنده‌ی تو گشته‌ام من مستمر

Due to the benefit and kindness that you have done to me,
I have become your slave perpetually.

گر به مال و ملك و ثروت فردمی
من دهانت را پر از زر کردمی

If I were eminent in respect of property, possessions, and riches,
I would fill your mouth with gold."

هست ایمان شما زرق و مجاز
راه زن همچون که آن بانگ نماز

"Your Faith is hypocrisy and falsehood: like that call to prayer,
it waylays the seeker and prevents him from embracing Islam;

لیك از ایمان و صدق بایزید
چند حسرت در دل و جانم رسید

But many a regret has come into my heart and soul
from the Faith and sincerity of Bayazid."

همچو آن زن کاو جماع خر بدید
گفت آوه چیست این فحل فرید

Similarly, the woman who observed sexual intercourse with the ass,
she said: "Oh, what is this incomparable stallion?

گر جماع این است بردند این خران
بر کس ما می‌ریند این شوهران

If this is sexual intercourse, these asses have won:
these husbands are defecating on our vulvas."

داد جمله‌ی داد ایمان بایزید
آفرینها بر چنین شیر فرید

Bayazid paid all that is due to the Faith:
blessings be on such a peerless lion!

قطره‌ای ز ایمانش در بحر ار رود
بحر اندر قطره‌اش غرقه شود

If a single drop of his Faith enters into the ocean,
the ocean will be submerged in his drop,

3395 همچو ز آتش ذره‌ای در بیشه‌ها
اندر آن ذره شود بیشه فنا

As a spark of fire lands amidst the trees,
the whole forest passes away in that mote;

چون خیالی در دل شه یا سپاه
کرد اندر جنگ خصمان را تباه

Or as when an image appears in the heart of a king or his army,
destroyed his enemies in war.

یك ستاره در محمد رخ نمود
تا فنا شد گوهر گبر و جهود

A star appeared in Mohammed,
so that the substance of Magi and Jew passed away.

آن که ایمان یافت رفت اندر امان
کفرهای باقیان شد دو گمان

He that received the Faith entered into security;
the infidelities of the rest became two opinions.

کفر صرف اولین باری نماند
یا مسلمانی و یا بیمی نشاند

At any rate, their first pure unbelief did not remain:
it planted either Islam or a dread of it.

3400 این به حیله آب و روغن کردنی است
این مثلها کفو ذره‌ی نور نیست

This is a temporary varnishing:
these similes are not equivalent to the spark of Divine light.

ذره نبود جز حقیری منجسم
ذره نبود شارق لا ینقسم

A mote is only a paltry bodily thing:
a mote is not the indivisible Sun.

گفتن ذره مرادی دان خفی
محرم دریا نه‌ای این دم کفی

Know that calling it the Sun a mote has a hidden purpose,
for you are not familiar with the Sea: at present you are the foam.

آفتاب نیر ایمان شیخ
گر نماید رخ ز شرق جان شیخ

If the luminous sun of the Shaykh's Faith
should display itself from the Orient of the Shaykh's spirit,

جمله پستی گنج گیرد تا ثری
جمله بالا خلد گیرد اخضری

All below, down to the moist clay, would gain treasure,
and all above would gain a verdant Paradise.

3405 او یکی جان دارد از نور منیر
او یکی تن دارد از خاك حقیر

He has a spirit of resplendent light;
he has a body of despicable earth.

ای عجب این است او یا آن بگو
که بماندم اندر این مشکل عمو

Oh, I wonder whether he is this or that.
Tell, uncle, for I am left helpless in this difficulty.

گر وی این است ای برادر چیست آن
پر شده از نور او هفت آسمان

O brother, if he is this, what is that?—
for the Seven Heavens are filled with its light—

ور وی آن است این بدن ای دوست چیست
ای عجب زین دو کدامین است و کیست

And if he is that, what is this body, my friend?
Oh, I wonder which of these two he is and who?

حکایت آن زن که گفت شوهر را که گوشت را گربه خورد شوهر گربه را به ترازو بر کشید گربه نیم من بر آمد گفت ای زن گوشت نیم من بود و افزون اگر این گوشت است گربه کو و اگر این گربه است گوشت کو

Story of the woman who told her husband that the cat had eaten the meat, the husband put the cat in the balance. Her weight amounted to half a "pound", he said, "O wife, the meat weighed half a 'pound' and more. If this is the meat, where is the cat? Or if this is the cat, where is the meat?"

بود مردی کدخدا او را زنی
سخت طناز و پلید و ره زنی

There was a man, a householder,
who had a very sneering, dirty, and rapacious wife.

هر چه آوردی تلف کردیش زن
مرد مضطر بود اندر تن زدن

Whatever he brought, his wife would consume it,
and the man was forced to keep silence.

بهر مهمان گوشت آورد آن معیل
سوی خانه با دو صد جهد طویل

That family man brought home, for a guest,
meat which he had procured with infinite pains.

زن بخوردش با کباب و با شراب
مرد آمد گفت دفع ناصواب

His wife ate it up with *kabab* and wine:
the man came in; she put him off with useless words.

مرد گفتش گوشت کو مهمان رسید
پیش مهمان لوت می‌باید کشید

The man said to her, "Where is the meat?
The guest has arrived: one must set nice food before a guest."

گفت زن این گربه خورد آن گوشت را
گوشت دیگر خر اگر باشد هلا

"This cat has eaten the meat," she replied:
"hey, go and buy some more meat if you can!"

گفت ای ایبك ترازو را بیار
گربه را من بر کشم اندر عیار

He said, "O Aybak, fetch the balance:
I will weigh the cat.

بر کشیدش بود گربه نیم من
پس بگفت آن مرد کای محتال زن

He weighed her. The cat was half a pound (*mann*).
Then the man said, "O deceitful wife,

گوشت نیم من بود افزون یك ستیر
هست گربه نیم من هم ای ستیر

The meat was half a pound and one ounce (*sitir*) over;
the cat is just half a pound, my lady.

این اگر گربست پس آن گوشت کو
ور بود این گوشت گربه کو بجو

If this is the cat, then where is the meat?
Or, if this is the meat, where is the cat? Search for her!"

بایزید ار این بود آن روح چیست
ور وی آن روح است این تصویر کیست

If Bayazid is this, what is that spirit?
And if he is that spirit, who is this bodily image?

حیرت اندر حیرت است ای یار من
این نه کار تست و نه هم کار من

It is bewilderment on bewilderment.
O my friend, this is not your affair, nor is it mine either.

هر دو او باشد و لیك از ریع زرع
دانه باشد اصل و آن که پره فرع

He is both, but in the corn-crop the grain is fundamental,
while the stalk is derivative.

حکمت این اضداد را با هم ببست
ای قصاب این گردران با گردن است

Divine Wisdom has bound these contraries together:
O butcher, this fleshy thigh-bone goes along with the neck.

روح بی‌قالب نداند کار کرد
قالبت بی‌جان فسرده بود و سرد

The spirit cannot function without the body;
your body is frozen and cold without the spirit.

قالبت پیدا و آن جانت نهان
راست شد زین هر دو اسباب جهان

Your body is visible, while your spirit is hidden from view:
the business of the world is conducted by means of them both.

خاك را بر سر زنی سر نشكند
آب را بر سر زنی در نشكند

If you throw earth at someone's head, his head will not be broken;
if you throw water at his head, it will not be broken.

گر تو می‌خواهی که سر را بشكنی
آب را و خاك را بر هم زنی

If you wish to break his head,
you bring the earth and the water into contact with each other.

چون شکستی سر رود آبش به اصل
خاك سوی خاك آید روز فصل

When you have broken your head, its water returns to its source,
and earth returns to earth on the day of separation.

حکمتی که بود حق را ز ازدواج
گشت حاصل از نیاز و از لجاج

The providential purpose that God had—namely, humble supplication
or obstinate disobedience—was fulfilled by means of the marriage.

باشد آن گه ازدواجات دگر
لا سمع اذن و لا عین بصر

Then there are other marriages
that no ear has heard and no eye has seen.

گر شنیدی اذن کی ماندی اذن
یا کجا کردی دگر ضبط سخن

If the ear had heard, how should the ear have remained
or how should it have apprehended words anymore?

گر بدیدی برف و یخ خورشید را
از یخی برداشتی اومید را

If the snow and ice were to behold the sun,
they would despair of iciness;

آب گشتی بی‌عروق و بی‌گره
ز آب داود هوا کردی زره

They would become water devoid of roots and knobs:
the air, David-like, would make of the water a mail-coat,

پس شدی درمان جان هر درخت
هر درختی از قدومش نیك بخت

And then it would become a life-giving medicine for every tree:
every tree would be made fortunate by its advent.

آن یخی بفسرده در خود مانده
لامساسی با درختان خوانده

The frozen ice that remains within itself cries to the trees,
Touch me not!

لیس یالف لیس یولف جسمه
لیس الا شح نفس قسمه

Its body makes none its friend nor is it made a friend by any:
its portion is naught but miserly selfishness.

نیست ضایع زو شود تازه جگر
لیك نبود پیك و سلطان خضر

It is not wasted, the heart is refreshed by it;
but it is not the herald and lord of greenery.

ای ایاز استاره‌ی تو بس بلند
نیست هر برجی عبورش را پسند

"O Ayaz, you are a very exalted star:
not every sign of the zodiac is worthy of its transit.

هر وفا را کی پسندد همتت
هر صفا را کی گزیند صفوتت

How should your lofty spirit be satisfied with every loyalty?
How should your pureness choose every sincerity?"

حکایت آن امیر که غلام را گفت که می بیار غلام رفت و سبوی می می‌آورد در راه زاهدی بود امر معروف کرد زد سنگی و سبو را بشکست امیر بشنید و قصد گوشمال زاهد کرد، و آن قصه در عهد دین عیسی علیه السلام بود که هنوز می حرام نشده بود و لیکن زاهد تقززی می‌کرد و از تنعم منع می‌کرد

Story of the Amír who bade his slave fetch some wine: the slave went off and was bringing a jug of wine, an ascetic was on the road admonished him that he should act righteously and threw a stone and smashed the jug; the Amír heard and resolved to punish the ascetic. That happened in the epoch of the religion of Jesus, on whom be peace, when wine had not yet been declared unlawful; but the ascetic was showing an abhorrence and preventing from indulging themselves.

بود امیری خوش دلی می باره‌ای
کهف هر مخمور و هر بی‌چاره‌ای

There was an Amír of merry heart, exceedingly fond of wine:
the refuge of every drunkard and every resourceless person.

مشفقی مسکین نوازی عادلی
جوهری زر بخششی دریا دلی

A compassionate man, kind to the poor and just;
a jewel, gold-lavishing, ocean-hearted;

شاه مردان و امیر المؤمنین
راه‌بان و راز دان و دوست بین

A king of men and commander of the Faithful; a keeper of the Way
and a knower of secrets and a discerner of friends

دور عیسی بود و ایام مسیح
خلق دل دار و کم آزار و ملیح

It was the epoch of Jesus and the days of the Messiah:
he was beloved of the people and unoppressive and agreeable.

آمدش مهمان به ناگاهان شبی
هر امیری جنس او خوش مذهبی

Suddenly one night, another Amír, a person of good principles
congenial to him, came seeking his hospitality.

باده می بایستشان در نظم حال
باده بود آن وقت مأذون و حلال

They wanted wine in order to enjoy themselves:
at that period wine was permissible and lawful;

باده‌شان کم بود و گفتا ای غلام
رو سبو پر کن به ما آور مدام

They had no wine, so he said to his slave,
"Go, fill the jug and fetch us wine

از فلان راهب که دارد خمر خاص
تا ز خاص و عام یابد جان خلاص

From such-and-such a Christian ascetic who has choice wine,
that the soul may win release from high and low."

جرعه‌ای ز آن جام راهب آن کند
که هزاران جره و خمدان کند

One draught from the Christian ascetic's cup
has the same effect as thousands of wine-jars and wine-cellars.

اندر آن می مایه‌ی پنهانی است
آن چنانك اندر عبا سلطانی است

In that wine there is a hidden substance,
even as sovereignty is hidden in the dervish-cloak.

تو به دلق پاره پاره کم نگر
که سیه کردند از بیرون زر

Do not regard the tattered cloak,
for they have put black on the outside of the gold.

از برای چشم بد مردود شد
وز برون آن لعل دود آلود شد

On account of the evil eye the dervish becomes immoral,
and that ruby is tarnished with smoke on the outside.

گنج و گوهر کی میان خانه‌هاست
گنجها پیوسته در ویرانه‌هاست

When are treasures and jewels in the rooms of a house?
Treasures are always in ruins.

گنج آدم چون به ویران بد دفین
گشت طینش چشم بند آن لعین

Since Adam's treasure was buried in a ruin,
his clay became a bandage over the eye of the accursed.

او نظر می‌کرد در طین سست سست
جان همی‌گفتش که طینم سد تست

He was regarding the clay with the utmost contempt,
the spirit was saying, "My clay is a barrier to you."

دو سبو بستد غلام و خوش دوید
در زمان در دیر رهبانان رسید

The slave took two jugs and ran with goodwill:
immediately he arrived at the monastery of the Christian monks.

زر بداد و باده‌ی چون زر خرید
سنگ داد و در عوض گوهر خرید

He paid gold and purchased wine like gold:
he gave stones and bought jewels in exchange.

باده‌ای کان بر سر شاهان جهد
تاج زر بر تارك ساقی نهد

A wine that would fly to the head of kings
and put a golden tiara on the crown of the cupbearer's head.

فتنه‌ها و شورها انگیخته
بندگان و خسروان آمیخته

By it troubles and commotions are aroused,
slaves and emperors are mingled together;

استخوانها رفته جمله جان شده
تخت و تخته آن زمان یکسان شده

Bones vanish and become spirit entirely;
throne and bench at that moment become alike.

وقت هشیاری چو آب و روغنند
وقت مستی همچو جان اندر تنند

They, when sober, are as water and oil;
when intoxicated, they are as the spirit in the body.

چون هریسه گشته آن جا فرق نیست
نیست فرقی کاندر آن جا غرق نیست

They become like a stew (*harisa*): no difference exists there:
there is no difference that is not submerged there.

این چنین باده همی‌برد آن غلام
سوی قصر آن امیر نیك نام

The slave was carrying a wine of this sort
to the palace of the Amír of good renown,

پیشش آمد زاهدی غم دیده‌ای
خشك مغزی در بلا پیچیده‌ای

An ascetic met him, one who had suffered anguish,
whose brain was dry, and who was in the coils of affliction;

تن ز آتشهای دل بگداخته
خانه از غیر خدا پرداخته

His body melted by the fires of his heart;
the house emptied of all but God.

گوشمال محنت بی‌زینهار
داغها بر داغها چندین هزار

The chastisement of pitiless tribulation
brands on brands, so many thousands.

دیده هر ساعت دلش در اجتهاد
روز و شب چفسیده او بر اجتهاد

Every hour saw his heart engaged in the struggle:
by day and night he was firmly attached to the struggle.

سال و مه در خون و خاك آمیخته
صبر و حلمش نیم شب بگریخته

During years and months he had been mixed up with dust and blood:
(on seeing the slave) at midnight, his patience and forbearance fled.

گفت زاهد در سبوها چیست آن
گفت باده گفت آن کیست آن

"What is that in the jugs?" asked the ascetic.
"Wine," replied the slave. "Whose wine?" he said.

گفت آن آن فلان میر اجل
گفت طالب را چنین باشد عمل

He answered, "It belongs to so-and-so, the most honourable Amír."
He said, "Is the seeker's work like this?

طالب یزدان و آن گه عیش و نوش
باده‌ی شیطان و آن گه نیم هوش

To be a seeker of God, and then indulge in pleasure and drinking!
To drink the Devil's wine, and then be semi-intelligent!"

هوش تو بی‌می چنین پژمرده است
هوشها باید بر آن هوش تو بست

Without wine your intelligence is so shabby
that other intelligences must be tied to your intelligence.

تا چه باشد هوش تو هنگام سکر
ای چو مرغی گشته صید دام سکر

Consider what your intelligence will be at the time when you are intoxicated,
O you who like a bird have fallen a prey to the snare of intoxication.

حکایت ضیاء دلق که سخت دراز بود و برادرش شیخ اسلام تاج بلخ بغایت کوتاه بالا بود و این شیخ اسلام از برادرش ضیا ننگ داشتی، ضیا در آمد به درس او و همه صدور بلخ حاضر به درس او، ضیا خدمتی کرد و بگذشت، شیخ اسلام او را نیم قیامی کرد سرسری، گفت آری سخت درازی پاره ای در دزد

Story of Ziyá-yi Dalq, who was very tall, while his brother, the Shaykh of Islam Táj of Balkh, was exceedingly short; and this Shaykh of Islam was ashamed of his brother Ziyá. Ziyá came to hear his brother's lecture, at which all the leading men of Balkh were present. Ziyá made a bow and passed on. The Shaykh of Islam half rose in a negligent pounder, Ziyá said, "Yes, you are very tall: take a bit off your height!"

آن ضیاء دلق خوش الهام بود
دادر آن تاج شیخ اسلام بود

Ziyá-yi Dalq was a man of goodly inspiration:
he was the brother of Táj, the Shaykh of Islam.

تاج شیخ اسلام دار الملك بلخ
بود کوته قد و کوچك همچو فرخ

Táj, the Shaykhu 'l-Islam of the imperial city of Balkh,
was short of stature and small as a chick.

گر چه فاضل بود و فحل و ذو فنون
این ضیا اندر ظرافت بد فزون

Though he was learned and eminent and accomplished,
this Ziyá was superior in wit.

او بسی کوته ضیا بی‌حد دراز
بود شیخ اسلام را صد کبر و ناز

He was very short, while Ziyá was tall beyond measure:
the Shaykh of Islam had a hundred arrogances and haughty airs.

زین برادر عار و ننگش آمدی
آن ضیا هم واعظی بد با هدی

He felt ashamed of this brother and disgraced;
yet Ziyá was a preacher in the way of salvation.

روز محفل اندر آمد آن ضیا
بارگه پر قاضیان و اصفیا

On the day of congregation Ziyá came in:
the hall was filled with cadis and men distinguished.

کرد شیخ اسلام از کبر تمام
این برادر را چنین نصف القیام

In his complete arrogance the Shaykh of Islam half rose,
in such a fashion, to his brother.

گفت او را بس درازی بهر مزد
اندکی ز آن قد سروت هم بدزد

Ziyá said to him, "You are very tall:
take a little off your cypress-like stature in order to gain the reward."

پس ترا خود هوش کو یا عقل کو
تا خوری می ای تو دانش را عدو

The ascetic said, "How, then, have you the intelligence,
how have you the understanding to drink wine, O enemy of knowledge?

روت بس زیباست نیلی هم بکش
ضحکه باشد نیل بر روی حبش

If your face is very beautiful, put some indigo on it;
indigo on the face of an Abyssinian would be a laughing-stock.

در تو نوری کی در آمد ای غوی
تا تو بی‌هوشی و ظلمت جو شوی

When did any light enter into you, O misguided man
that you should become a seeker of unconsciousness and darkness?

سایه در روز است جستن قاعده
در شب ابری تو سایه جو شده

It is the rule to seek the shadow during the day;
you seek the shadow on a cloudy night.

گر حلال آمد پی قوت عوام
طالبان دوست را آمد حرام

If wine is lawful as sustenance for the common folk,
it is unlawful to those who seek the Beloved.

عاشقان را باده خون دل بود
چشمشان بر راه و بر منزل بود

The wine for the lovers is their heart's blood:
their eyes are upon the Way and upon the Destination.

در چنین راه بیابان مخوف
این قلاووز خرد با صد کسوف

In this Way across the terrible wilderness the guide,
Reason, suffers a hundred eclipses.

خاك در چشم قلاووزان زنی
کاروان را هالك و گمره کنی

If you throw dust in the eyes of the guides,
you will cause the caravan to perish and lose the way.

نان جو حقا حرام است و فسوس
نفس را در پیش نه نان سبوس

In truth, barley bread is unlawful and injurious to the carnal soul:
set bread made of bran before it.

دشمن راه خدا را خوار دار
دزد را منبر منه بر دار دار

Keep in abject submission the enemy on the Way to God:
do not place a pulpit for the robber, keep him on the gibbet.

دزد را تو دست ببریدن پسند
از بریدن عاجزی دستش ببند

Deem the amputation of the robber's hand desirable:
if you are unable to cut his hand off, bind it.

گر نبندی دست او دست تو بست
گر تو پایش نشکنی پایت شکست

Unless you bind his hand, he will bind yours;
unless you break his leg, he will break yours.

تو عدو را می دهی و نی شکر
بهر چه گو زهر خند و خاك خور

You give the enemy wine and sugar-cane—for what reason?
Bid him laugh venomously and eat earth."

زد ز غیرت بر سبو سنگ و شکست
او سبو انداخت و از زاهد بجست

In his indignation he hurled a stone at the jug and broke it:
he let the jug fall and sprang away from the ascetic.

رفت پیش میر و گفتش باده کو
ماجرا را گفت يك يك پیش او

He went to the Amír, who said to him, "Where is the wine?"
He related in his presence all that had happened, point by point.

رفتن امیر خشم آلود برای گوشمال زاهد

How the enraged Amír set out to punish the ascetic.

میر چون آتش شد و بر جست راست
گفت بنما خانه‌ی زاهد کجاست

The Amír became like fire and jumped straight up.
"Show me," he cried, "where the ascetic's house is,

تا بدین گرز گران کوبم سرش
آن سر بی‌دانش مادر غرش

That I may pound his head with this heavy club—
his ignorant whoreson head.

او چه داند امر معروف از سگی
طالب معروفی است و شهرگی

What should he know about enjoining to do right?
He is currishly seeking notoriety and fame,

تا بدین سالوس خود را جا کند
تا به چیزی خویشتن پیدا کند

In order that by means of this hypocrisy he may make a position for himself
and somehow make himself conspicuous;

کاو ندارد خود هنر الا همان
که تسلس می‌کند با این و آن

For in truth he has no talent save this alone,
that he plays the hypocrite to all and sundry.

او اگر دیوانه است و فتنه کاو
داروی دیوانه باشد کیر گاو

If he is mad and bent on mischief,
the cure for a madman is an ox-hide whip,

تا که شیطان از سرش بیرون رود
بی‌لت خربندگان خر چون رود

So that the devil may go forth from his head:
how should an ass go without the ass-drivers' blows?"

میر بیرون جست دبوسی به دست
نیم شب آمد به زاهد نیم مست

The Amír dashed out, with a mace in his hand:
at midnight he came, half intoxicated, to the ascetic.

خواست کشتن مرد زاهد را ز خشم
مرد زاهد گشت پنهان زیر پشم

In his rage he wished to kill the ascetic,
the ascetic hid beneath wool.

مرد زاهد می‌شنید از میر آن
زیر پشم آن رسن تابان نهان

The ascetic, hidden under the wool belonging to certain rope-makers,
heard that from the Amír.

گفت در رو گفتن زشتی مرد
آینه تاند که رو را سخت کرد

He said, "The mirror that has made its face hard
can tell a man to his face that he is ugly.

روی باید آینه‌وار آهنین
تات گوید روی زشت خود ببین

It needs a steel face, like a mirror, to say to you,
'Behold your ugly face.'"

حکایت مات کردن دلقك سید شاه ترمد را

Story of Dalqak's checkmating the Sayyid, the Shah of Tirmid.

شاه با دلقك همی شطرنج باخت
مات کردش زود خشم شه بتاخت

The Shah was playing chess with Dalqak: he checkmated him:
immediately the Shah's anger burst out.

گفت شه شه و آن شه کبرآورش
یك یك از شطرنج می‌زد بر سرش

He cried, "Checkmate, checkmate!"
and the haughty monarch threw the chessmen, one by one, at his head,

که بگیر اینك شهت ای قلتبان
صبر کرد آن دلقك و گفت الامان

Saying, "Take it! Here is 'checkmate' for you, O scoundrel."
Dalqak restrained himself and said, "Mercy!"

دست دیگر باختن فرمود میر
او چنان لرزان که عور از زمهریر

The Prince commanded him to play a second game:
he was trembling like a naked man in bitter cold.

باخت دست دیگر و شه مات شد
وقت شه شه گفتن و میقات شد

He played the second game, and the Shah was defeated:
the time and moment for saying "checkmate, checkmate" arrived,

بر جهید آن دلقك و در کنج رفت
شش نمد بر خود فگند از بیم تفت

Dalqak jumped up and ran into a corner
and in his fear hastily flung six rugs over himself.

زیر بالشها و زیر شش نمد
خفت پنهان تا ز زخم شه رهد

He lay hidden beneath cushions and six rugs
that he might escape from the Shah's blows.

گفت شه هی هی چه کردی چیست این
گفت شه شه شه شه ای شاه گزین

The Shah exclaimed, "Hi, hi! What have you done? What is this?" He replied,
"Checkmate, checkmate, checkmate, checkmate, O excellent Shah!

3515 کی توان حق گفت جز زیر لحاف
با تو ای خشم آور آتش سجاف

How can one tell the truth to you except under cover,
O wrathful man who art wrapped in fire,

ای تو مات و من ز زخم شاه مات
می‌زنم شه شه به زیر رختهات

O you, who are defeated, while I, defeated by your Majesty's blows,
are crying 'checkmate, checkmate' under your house-furnishings?"

چون محله پر شد از هیهای میر
وز لگد بر در زدن وز دار و گیر

When the quarter became filled with the furious shouts of the Amír
and his kicking the door and holding and seizing,

خلق بیرون جست زود از چپ و راست
کای مقدم وقت عفو است و رضاست

The people quickly rushed out from left and right, crying,
"O Prince, 'it is the hour for pardon and grace.

مغز او خشك است و عقلش این زمان
کمتر است از عقل و فهم کودکان

His brain is dry, and at this time his intelligence
is inferior to the intelligence and understanding of children.

3520 زهد و پیری ضعف در ضعف آمده
و اندر آن زهدش گشادی ناشده

Asceticism and old age have come on the top of each other,
and no revelation has been given to him in his asceticism.

رنج دیده گنج نادیده ز یار
کارها کرده ندیده مزد کار

He has suffered the pain but never seen the gain from the Beloved:
he has done works but never seen the wages for his work.

یا نبود آن کار او را خود گهر
یا نیامد وقت پاداش از قدر

Either the essential thing was not in his work at all,
or by decree the hour for the reward has not yet arrived.

یا که بود آن سعی چون سعی جهود
یا جزا وابسته‌ی میقات بود

Either his labour has been like the labour of the Jews,
or the recompense has been connected with the appointed season.

مر و را درد و مصیبت این بس است
که در این وادی پر خون بی‌کس است

For him it is sorrow and misfortune enough
that he is without any one to succour him in this vale full of blood.

3525 چشم پر درد و نشسته او به کنج
رو ترش کرده فرو افکنده لنج

His eyes are painful, and he sits in a corner,
sour-faced and chop-fallen.

نه یکی کحال کاو را غم خورد
نی‌ش عقلی که به کحلی پی برد

There is no oculist to sympathize with him, nor has he any intelligence
that he should find the way to a eye salve.

اجتهادی می‌کند با حزر و ظن
کار در بوك است تا نیکو شدن

He is making a effort with conjecture and opinion:
the matter rests in 'maybe' till it turn out well.

ز آن رهش دور است تا دیدار دوست
کاو نجوید سر رئیسیش آرزوست

Far is the road he must travel ere he sees the Beloved,
because he does not seek the head; his desire is headship.

ساعتی او با خدا اندر عتاب
که نصیبم رنج آمد زین حساب

At one time he is in reproach, saying,
'The portion allotted to me from this calculation is pain.'

3530 ساعتی با بخت خود اندر جدال
که همه پران و ما ببریده بال

At another time he is in a quarrel with his own luck, saying,
'All are flying, and we have our wings cut off.'"

هر که محبوس است اندر بو و رنگ
گر چه در زهد است باشد خوش تنگ

Whoever is imprisoned in scent and colour, his spirit is oppressed,
though he is in asceticism.

تا برون ناید از این تنگین مناخ
کی شود خویش خوش و صدرش فراخ

Until he comes forth from this narrow resting-place,
how should his spirit be happy and his breast expanded with joy?

زاهدان را در خلا پیش از گشاد
کارد و استره نشاید هیچ داد

One should never give a knife or razor to ascetics in solitude
before they have gained the spiritual revelation,

کز ضجر خود را بدراند شکم
غصه‌ی آن بی‌مرادیها و غم

Since the anguish of disappointments and the grief
would cause them to rip their bellies asunder from agitation of mind.

انداختن مصطفی علیه السلام خود را از کوه حری از وحشت دیر نمودن جبرئیل علیه السلام و نمودن جبرئیل علیه السلام خود را به وی که مینداز ترا دولتها در پیش است

How Mustafá, on whom be peace, cast himself down from Mount Hira because of his distress at the long delay of Gabriel, on whom be peace, in appearing; and how Gabriel, on whom be peace, showed himself to him, saying, “Do not cast yourself down, for fortunes are in front of you.”

مصطفی را هجر چون بفراختی
خویش را از کوه می‌انداختی

Whenever separation overpowered Mustafá,
he would be on the point of casting himself down from the mountain,

تا بگفتی جبرئیلش هین مکن
که ترا بس دولت است از امر کن

Until Gabriel would say to him, “Listen, do not do it,
for great fortune will come to you from the Command, *Be!*”

مصطفی ساکن شدی ز انداختن
باز هجران آوریدی تاختن

Mustafá would desist from casting,
separation again made an attack.

باز خود را سر نگون از کوه او
می‌فگندی از غم و اندوه او

Again, from grief and sorrow, he would be on the point
of throwing himself headlong from the mountain,

باز خود پیدا شدی آن جبرئیل
که مکن این ای تو شاه بی‌بدیل

And once more Gabriel would appear in person, saying,
“Do it not, O you peerless king!”

همچنین می‌بود تا کشف حجاب
تا بیابید آن گهر را او ز جیب

Even thus he would continue until the veil was lifted,
so that he gained the pearl from the bosom.

بهر هر محنت چو خود را می‌کشند
اصل محنتهاست این چونش کشند

Since people kill themselves on account of any affliction,
this is the root of afflictions: how should they endure it?

از فدایی مردمان را حیرتی است
هر یکی از ما فدایی سیرتی است

Men are amazed at the Fida’i,
every one of us is a Fida’i in his behaviour.

ای خنك آن که فدا کردست تن
بهر آن کار زد فدای آن شدن

Oh, blest is he that has sacrificed his body for the sake of that
for which it is worthwhile to sacrifice one’s self.

هر یکی چون که فدایی فنی است
کاندر آن ره صرف عمر و کشتنی است

Inasmuch as everyone is devoted to some calling
wherein he spends his life and is killed—

کشتنی اندر غروبی یا شروق
که نه شایق ماند آن گه نه مشوق

Is killed somewhere in the West or in the East, at which time
neither the desiring subject nor the desired object remains.

باری این مقبل فدای این فن است
کاندر او صد زندگی در کشتن است

After all, this fortunate man is devoted to the calling
wherein a hundred lives are in being killed;

عاشق و معشوق و عشقش بر دوام
در دو عالم بهره‌مند و نیك نام

Its lover and beloved and love are everlastingly prosperous
and renowned in both worlds.

یا کرامی ارحموا اهل الهوی
شانهم ورد التوی بعد التوی

O my generous friends have pity on the votaries of passion:
it is their business to go down to destruction after destruction.

عفو کن ای میر بر سختی او
در نگر در درد و بد بختی او

“O Amír, pardon his violence:
consider his sorrow and ill-fortune,

تا ز جرمت هم خدا عفوی کند
زلتت را مغفرت در آگند

In order that God may pardon your sins likewise
and heap forgiveness on your faults.

تو ز غفلت بس سبو بشکسته‌ای
در امید عفو دل در بسته‌ای

You have heedlessly broken many a jug
and set your heart on the hope of pardon.

عفو کن تا عفو یابی در جزا
می‌شکافد مو قدر اندر سزا

Pardon that you may win pardon in return:
the decree splits hairs in deserts.”

جواب گفتن امیر مر آن شفیعان را و همسایگان زاهد را که گستاخی چرا کرد و سبوی ما را چرا شکست من در این باب شفاعت قبول نخواهم کرد که سوگند خورده‌ام که سزای او را بدهم

How the Amír answered those neighbours of the ascetic who interceded for him: “Why,” said he, “did he behave impudently and why did he break my jug? I will not listen to intercession in this matter, for I have sworn to punish him as he deserves.”

میر گفت او کیست کو سنگی زند
بر سبوی ما سبو را بشکند

The Amír said, “Who is he
that he should throw a stone at my jug and break it?

چون گذر سازد ز کویم شیر نر
ترس ترسان بگذرد با صد حذر

When the fierce lion passes through my quarter,
he passes in great affright and with a hundred precautions.

بنده‌ی ما را چرا آزرد دل
کرد ما را پیش مهمانان خجل

Why did he vex the heart of my slave
and put me to shame before my guests?

شربتی که به ز خون اوست ریخت
این زمان همچون زنان از ما گریخت

He spilt a beverage that is better than his blood,
and now he has fled from me, like women.

لیك جان از دست من او کی برد
گیر همچون مرغ بالا بر پرد

But how shall he save his life from my hand?
Suppose that he flies up on high like a bird,

تیر قهر خویش برپرش زنم
پر و بال مرده ریگش بر کنم

I will shoot the arrow of my vengeance at his wings;
I will tear out his good for nothing wings and feathers.

گر رود در سنگ سخت از کوششم
از دل سنگش کنون بیرون کشم

If he enters the hard rock from my pursuit,
I will drag him forth from the heart of the rock just now.

من برانم بر تن او ضربتی
که بود قوادگان را عبرتی

I will inflict on his body such a blow
as will be a warning to base scoundrels.

با همه سالوس با ما نیز هم
داد او و صد چو او این دم دهم

Hypocrisy to all and even to me!
I will give him and a hundred like him their due at this moment."

خشم خون خوارش شده بد سرکشی
از دهانش می‌برآمد آتشی

His bloodthirsty wrath had become a rebel:
a fire was coming up from his mouth.

دوم بار دست و پای امیر را بوسیدن و لابه کردن شفیعان و همسایگان زاهد

How the neighbours of the ascetic, who were interceding for him, kissed the hands and feet of the Amír and humbly entreated him a second time.

آن شفیعان از دم هیهای او
چند بوسیدند دست و پای او

At the breath of his clamour
those intercessors kissed his hands and feet several times,

کای امیر از تو نشاید کین کشی
گر بشد باده تو بی‌باده خوشی

Saying, "O Amír, it does not beseem you to exact vengeance:
if the wine is gone, you are delicious without wine.

باده سرمایه ز لطف تو برد
لطف آب از لطف تو حسرت خورد

Wine derives its original substance from your goodliness;
the goodliness of water regrets your goodliness.

پادشاهی کن ببخشش ای رحیم
ای کریم ابن الکریم ابن الکریم

Act royally; forgive him, O merciful one,
O generous son of a generous sire and grandsire.

هر شرابی بنده‌ی این قد و خد
جمله مستان را بود بر تو حسد

Every wine is the slave of this figure and cheek:
all the drunk feel envy of you.

هیچ محتاج می گلگون نه‌ای
ترك کن گلگونه تو گلگونه‌ای

You have no need of rosy wine:
take leave of rosiness, you are rosiness.

ای رخ چون زهره‌ات شمس الضحی
ای گدای رنگ تو گلگونه‌ها

O you whose Venus-like countenance is as the morning sun,
O you of whose colour all rosiness is like a beggar,

باده کاندر خنب می‌جوشد نهان
ز اشتیاق روی تو جوشد چنان

The wine that is bubbling invisibly in the jar
bubbles thus from longing for your face.

ای همه دریا چه خواهی کرد نم
وی همه هستی چه می‌جویی عدم

O you who are the whole sea, what will you do with dew? And
O you who are the whole of existence, why are you seeking non-existence?

ای مه تابان چه خواهی کرد گرد
ای که مه در پیش رویت روی زرد

O resplendent Moon, what will you does with the dust,
O you beside whose face the moon is pallid?

تو خوش و خوبی و کان هر خوشی
تو چرا خود منت باده کشی

You are lovely and beautiful and the mine of every loveliness:
why indeed should you lay yourself under obligations to wine?

تاج کرمناستِ بر فرق سرت
طوق أَعْطَيْناكَ آویز برت

The tiara of *We have honoured* is on the crown of your head;
the collar of *We have given you* hangs on your breast.

جوهر است انسان و چرخ او را عرض
جمله فرع و پایه‌اند و او غرض

Man is the substance, and the celestial sphere is his accident;
all things are a branch or the step of a ladder: he is the object.

ای غلامت عقل و تدبیرات و هوش
چون چنینی خویش را ارزان فروش

O you to whom reason and foresight and intelligence are slaves,
how are you selling yourself so cheaply?

خدمتت بر جمله هستی مفترض
جوهری چون نجده خواهد از عرض

Service to you is imposed on all existence as a duty:
how should a substance beg for help from an accident?

علم جویی از کتبها ای فسوس
ذوق جویی تو ز حلوا ای فسوس

You seek knowledge from books—oh, ridiculous!
You seek pleasure from *halwá*—oh, ridiculous!

بحر علمی در نمی پنهان شده
در سه گز تن عالمی پنهان شده

You are the sea of knowledge hidden in a dewdrop;
you are the universe hidden in a body three ells long.

می چه باشد یا سماع و یا جماع
تا بجویی زو نشاط و انتفاع

What is wine or music or sexual intercourse
that you should seek delight and profit there from?

آفتاب از ذره‌ای شد وام خواه
زهره‌ای از خمره‌ای شد جام خواه

It is as though the sun sought to borrow from a mote,
a Zuhra begged for a cup of wine from a small jar.

جان بی‌کیفی شده محبوس کیف
آفتابی حبس عقده اینت حیف

You are the unconditional spirit imprisoned in conditionality,
you are the sun imprisoned in the node: here's a pity!"

باز جواب گفتن امیر ایشان را

How the Amír answered them again.

گفت نه نه من حریف آن میم
من به ذوق این خوشی قانع نیم

He replied, "No, no, I am the fellow for that wine:
I am not content with tasting this delight.

من چنان خواهم که همچون یاسمین
کژ همی‌گردم چنان گاهی چنین

I desire such wine, that, like the jasmine,
I may ever be reeling crookedly that way, now this,

وارهیده از همه خوف و امید
کژ همی‌گردم به هر سو همچو بید

And, having been delivered from all fear and hope,
I may be swaying to every side, like the willow,

همچو شاخ بید گردان چپ و راست
که ز بادش گونه گونه رقصهاست

Swaying to left and right like the willow-bough,
which is made to dance all sorts of dances by the wind."

آن که خو کردست با شادی می
این خوشی را کی پسندد خواجه هی

He that is accustomed to the joy of wine,
how should he be satisfied with this delight, Khwaja, eh?

انبیا ز آن زین خوشی بیرون شدند
که سرشته در خوشی حق بدند

The prophets abandoned this delight
because they were steeped in the Divine delight;

ز انکه جانشان آن خوشی را دیده بود
این خوشیها پیششان بازی نمود

Since their spirit had experienced that delight,
these delights seemed to them play.

با بت زنده کسی چون گشت یار
مرده را چون در کشد اندر کنار

When any one has been united with a living object of adoration,
how should he embrace a dead one?

تفسیر این آیت که وَ إِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوانُ لَوْ كانُوا يَعْلَمُونَ که در و دیوار و عرصه‌ی آن عالم و آب و کوزه و میوه و درخت همه زِنده‌اند و سخن گوی و سخن شنو و جهت آن فرمود مصطفی علیه السلام که الدنیا جیفه و طلابها کلاب و اگر آخرت را حیات نبودی آخرت هم جیفه بودی، جیفه را برای مردگیش جیفه گویند نز برای بوی زشت و فرخجی

Commentary on the Verse "And lo, the After-home is the life, if they but knew." The gates and walls and area of that World and its water and pitchers and fruits and trees, all are living and speaking and hearing; and on that account Mustafá, on whom be peace, has said that the present world is a carcass and those who seek it are curs. If the next world had no life, the next world too would be a carcass: a carcass is so called because of its being dead, not because of its evil smell and its foulness.

آن جهان چون ذره ذره زنده‌اند
نکته دانند و سخن گوینده‌اند

Since every atom of that World is living
and able to understand discourse and eloquent,

در جهان مرده‌شان آرام نیست
کاین علف جز لایق انعام نیست

They have no rest in the dead world,
for this fodder is only fit for cattle.

هر که را گلشن بود بزم و وطن
کی خورد او باده اندر گولخن

Whoever has the rose-garden to feast and dwell in,
how should he drink wine in the bath-stove?

جای روح پاك علیین بود
کرم باشد کش وطن سرگین بود

The abode of the pure spirit is 'Illiyyin;
it is the worm that has its home in shit.

بهر مخمور خدا جام طهور
بهر این مرغان کور این آب شور

The cup that purifies is for those intoxicated with God;
this briny water is for these blind birds.

هر که عدل عمرش ننمود دست
پیش او حجاج خونی عادل است

In the eyes of any one to whom the justice of 'Umar
has not displayed its power, the murderous Hajjáj is just.

دختران را لعبت مرده دهند
که ز لعب زندگان بی‌آگهند

A dead doll is given to girls,
for they are ignorant of the play of living men.

چون ندارند از فتوت زور و دست
کودکان را تیغ چوبین بهتر است

A wooden sword is better suited to children,
since they have not the strength and power from manhood.

کافران قانع به نقش انبیا
که نگاریده‌ست اندر دیرها

Infidels are content with the figures of the prophets
which are painted in churches;

ز آن مهان ما را چو دور روشنی است
هیچمان پروای نقش سایه نیست

But as we have a bright period from those moons,
we have no care for a shadow-figure.

این یکی نقشش نشسته در جهان
و آن دگر نقشش چو مه در آسمان

The one figure of him is seated in the world,
while his other figure is in heaven, like the moon.

این دهانش نکته گویان با جلیس
و آن دگر با حق به گفتار و انیس

This mouth of him is speaking on subtle points to those sitting beside him,
while the other is in discourse with God and intimate.

گوش ظاهر این سخن را ضبط کن
گوش جانش جاذب اسرار کن

His outward ear is apprehending these words,
while his spiritual ear is drawing the mysteries of *Be*.

چشم ظاهر ضابط حلیه‌ی بشر
چشم سر حیران ما زاغَ البصر

His outward eye is apprehending human forms and features,
while his inward eye is dazzled in *the eye did not stray*.

پای ظاهر در صف مسجد صواف
پای معنی فوق گردون در طواف

His outward feet stand evenly in the row in the mosque,
while his spiritual feet are in circumambulation above the sky.

جزو جزوش را تو بشمر همچنین
این درون وقت و آن بیرون حین

Reckon up every member of him in like fashion:
this is within Time, while that is beyond Time.

این که در وقت است باشد تا اجل
و آن دگر یار ابد قرن ازل

This which is in Time endures till death,
while the other is the associate of everlastingness and the peer of eternity.

هست يك نامش ولی الدولتين
هست يك نعتش امام القبلتين

One name of him is "owner of the two empires";
one description of him is "Imam of the two *qiblas*."

خلوت و چله بر او لازم نماند
هیچ غیمی مر و را غایم نماند

The religious seclusion and the forty days' fast
are no longer incumbent on him: no cloud is clouding over him anymore.

قرص خورشید است خلوت خانه‌اش
کی حجاب آرد شب بیگانه‌اش

His solitary cell is the sun's orb:
how should alien night throw a veil over it?

علت و پرهیز شد بحران نماند
کفر او ایمان شد و کفران نماند

Sickness and abstinence are gone, the crisis is past:
his infidelity has become faith, and disbelief is no more.

چون الف از استقامت شد به پیش
او ندارد هیچ از اوصاف خویش

Like *alif*, he has taken the foremost place because of his straightness:
he retains nothing of his own qualities.

گشت فرد از کسوه‌ی خوهای خویش
شد برهنه جان به جان افزای خویش

He has become separated from the garment of his own dispositions:
his spirit has gone, naked, to Him who gives it increase of spirituality.

چون برهنه رفت پیش شاه فرد
شاهش از اوصاف قدسی جامه کرد

Inasmuch as it went naked into the presence of the incomparable King,
the King made for it a raiment of holy qualities.

خلعتی پوشید از اوصاف شاه
بر پرید از چاه بر ایوان جاه

It put on a robe of the King's qualities:
it flew up from the pit to the palace of majesty.

این چنین باشد چو دردی صاف گشت
از بن طشت آمد او بالای طشت

Such is the case: when dregs become pure,
they rise from the bottom of the bowl to the top.

در بن طشت ار چه بود او دردناك
شومی آمیزش اجزای خاك

Although it remained like dregs at the bottom of the bowl
owing to the ill-luck of mixing with particles of earth.

یار ناخوش پر و بالش بسته بود
ور نه او در اصل بس برجسته بود

Its disagreeable companion had tied its wings and plumes;
else originally it was very soaring.

چون عتاب اهْبِطُوا انگیختند
همچو هاروتش نگون آویختند

When they uttered the rebuke *Get ye down*,
they suspended it, head first, like Harut.

بود هاروت از ملاك آسمان
از عتابی شد معلق همچنان

Harut was one of the angels of Heaven:
on account of a rebuke he was suspended thus.

سر نگون ز آن شد که از سر دور ماند
خویش را سر ساخت و تنها پیش راند

He was, head downwards, because he remained far aloof from the Head
and made himself the head and advanced alone.

آن سبد خود را چو پر از آب دید
کرد استغنا و از دریا برید

When the basket saw itself to be full of water,
it behaved with independence and parted from the sea.

بر جگر آبش یکی قطره نماند
بحر رحمت کرد و او را باز خواند

When, not a single drop of water remained inside it,
the sea showed mercy and called it back.

رحمتی بی‌علتی بی‌خدمتی
آید از دریا مبارك ساعتی

From the Sea comes an uncaused undeserved mercy
in a blessed hour.

الله الله گرد دریا بار گرد
گر چه باشند اهل دریا بار زرد

For God's sake, for God's sake, frequent the Seashore,
though those who dwell on the seashore are pale,

تا که آید لطف بخشایش‌گری
سرخ گردد روی زرد از گوهری

In order that the grace of a Benefactor may come
and that your pale face may be reddened by a jewel.

زردی رو بهترین رنگهاست
ز انکه اندر انتظار آن لقاست

Yellowness of face is the best of complexions,
because it is in expectation of that meeting;

لیك سرخی بر رخی کان لامع است
بهر آن آمد که جانش قانع است

But the redness on a face that is beaming
appears because his soul is content;

که طمع لاغر کند زرد و ذلیل
نیست او از علت ابدان علیل

For hope makes him lean, pale, and wretched:
he is not ill with bodily ailment.

چون ببیند روی زرد بی‌سقم
خیره گردد عقل جالینوس هم

The reason of even Galen becomes distraught
when it sees a pale face without disease.

چون طمع بستی تو در انوار هو
مصطفی گوید که ذلت نفسه

When you have fixed your hope on the Light of Him, Mustafá says,
"His carnal self is abased."

نور بی‌سایه لطیف و عالی است
آن مشبك سایه‌ی غربالی است

The shadeless light is beautiful and lofty;
the one enclosed in network is the shadow of a sieve.

عاشقان عریان همی‌خواهند تن
پیش عنینان چه جامه چه بدن

Lovers desire to be naked of body; to those who are impotent
what difference is there between a body and (one covered with) a robe?

روزه داران را بود آن نان و خوان
خر مگس را چه ابا چه دیگدان

The bread and dishes of food are for the fasters; for the horse-fly
what difference is there between the soup and the trivet?

دگر بار استدعای شاه از ایاز که تاویل کار خود بگو و مشکل منکران را و طاعنان را حل کن که ایشان را در آن التباس رها کردن مروت نیست

How the King requested Ayaz for the second time, saying, "Explain your case and solve the difficulty felt by the incredulous and censorious; for it is not generosity to leave them in perplexity."

این سخن از حد و اندازه‌ست بیش
ای ایاز اکنون بگو احوال خویش

This topic is beyond limit and measure.
"Now, O Ayaz, tell of your 'states.'

هست احوال تو از کان نوی
تو بدین احوال کی راضی شوی

Your states' are from the mine of novelty"
how should you be satisfied with these 'states'?

هین حکایت کن از آن احوال خوش
خاك بر احوال و درس پنج و شش

Listen, tell the story of those goodly ‘states’-
dust upon the ‘states’ and lessons of the five and the six directions!”

حال باطن گر نمی‌آید به گفت
حال ظاهر گویمت در طاق و جفت

If the inward “state” is not to be told,
I will tell you the outward “state” in a word or two,

که ز لطف یار تلخیهای مات
گشت بر جان خوشتر از شکر نبات

That by grace of the Beloved the bitterness of death
was made sweeter than sugar-cane to the soul.

ز آن نبات ار گرد در دریا رود
تلخی دریا همه شیرین شود

If the dust from that sugar-cane should enter the sea,
all the bitterness of the sea would become sweet.

صد هزار احوال آمد همچنین
باز سوی غیب رفتند ای امین

Even so a hundred thousand “states”
came and went back to the Unseen, O trusted one.

حال هر روزی به دی مانند نی
همچو جو اندر روش کش بند نی

Each day’s “state” is not like the day before:
as a river that hath no obstacle in its course.

شادی هر روز از نوعی دگر
فکرت هر روز را دیگر اثر

Each day’s joy is of a different kind,
each day’s thought makes a different impression.

تمثیل تن آدمی به مهمان خانه و اندیشه‌های مختلف به مهمانان مختلف، و عارف در رضا بدان اندیشه‌های غم و شادی چون شخص مهمان دوست غریب نو از خلیل‌وار، که در خلیل به اکرام ضیف پیوسته باز بود بر کافر و مومن و امین و خاین و با همه مهمانان رو تازه داشتی

Comparison of the human body to a guest-house and of the diverse thoughts to the diverse guests. The gnostic, acquiescing in those thoughts of sorrow or joy, resembles a hospitable person who treats strangers with kindness., like Khalil; for Khalil’s door was always open to receive his guest with honour- infidel and true believer and trusty and treacherous alike; and he would show a cheerful face to all his guests.

هست مهمان خانه این تن ای جوان
هر صباحی ضیف نو آید دوان

This body, O youth, is a guest house:
every morning a new guest comes running.

هین مگو کاین ماند اندر گردنم
که هم اکنون باز پرد در عدم

Beware, do not say, “This is a burden to me,”
for presently he will fly back into non-existence.

هر چه آید از جهان غیب‌وش
در دلت ضیف است او را دار خوش

Whatever comes into your heart from the invisible world
is your guest: entertain it well!

حکایت آن مهمان که زن خداوند خانه گفت که باران فرو گرفت و مهمان در گردن ما ماند

Story of the guest concerning whom the wife of the master of the house said, "The rain has set in, and our guest is left on our hands."

آن یکی را بی‌گهان آمد قنق
ساخت او را همچو طوق اندر عنق

A guest came to a certain man at a late hour:
he made him like a collar on the neck.

خوان کشید او را کرامتها نمود
آن شب اندر کوی ایشان سور بود

He brought trays of food and showed him every courtesy;
on that night there was a feast in their parish.

مرد زن را گفت پنهانی سخن
کامشب ای خاتون دو جامه‌ی خواب کن

The man spoke secretly to his wife, saying,
"To-night, mistress, make two beds."

بستر ما را بگستر سوی در
بهر مهمان گستر آن سوی دگر

Lay our bed towards the door,
and lay a bed on the other side for the guest."

گفت زن خدمت کنم شادی کنم
سمع و طاعه ای دو چشم روشنم

The wife replied, "I will do service, I shall be glad.
To hear is to obey, O light of mine eyes!"

هر دو بستر گسترید و رفت زن
سوی ختنه سور کرد آن جا وطن

The wife laid both the beds
and went off to the circumcision feast and stayed there.

اند مهمان عزیز و شوهرش
نقل بنهادند از خشك و ترش

The worthy guest and her husband remained:
the host set before him a dessert of fruit and wine.

در سمر گفتند هر دو منتجب
سر گذشت نیك و بد تا نیم شب

Both the excellent men related their good and bad experiences
chatting till midnight.

بعد از آن مهمان ز خواب و از سمر
شد در آن بستر که بود آن سوی در

Afterwards the guest, being sleepy and tired of talking,
went to the bed that was on the opposite side to the door.

شوهر از خجلت بدو چیزی نگفت
که ترا این سوست ای جان جای خفت

From shame the husband did not tell him anything or say,
"My dear friend, your bed is on this side;

ه برای خواب تو ای بو الکرم
بستر آن سوی دگر افکنده‌ام

I have had the bed for you to sleep in
laid over there, most noble sir."

آن قراری که به زن او داده بود
گشت مبدل و آن طرف مهمان غنود

The arrangement which he had made with his wife was altered,
and the guest lay down on the other side.

آن شب آن جا سخت باران در گرفت
کز غلیظی ابرشان آمد شگفت

During the night it began to rain violently in that place,
that they were astonished at the thickness of the clouds.

زن بیامد بر گمان آن که شو
سوی در خفته‌ست و آن سو آن عمو

When the wife came home, she thought her husband
was sleeping towards the door, and the uncle on the other side.

رفت عریان در لحاف آن دم عروس
داد مهمان را به رغبت چند بوس

The wife immediately undressed and went to bed
and kissed the guest fondly several times.

گفت می‌ترسیدم ای مرد کلان
خود همان آمد همان آمد همان

"O worthy man," said she, "I was afraid, and now that very thing has happened, that very thing has happened, that very thing!

مرد مهمان را گل و باران نشاند
بر تو چون صابون سلطانی بماند

The mud and rain have stranded your guest:
he is left on your hands like Government soap.

اندر این باران و گل او کی رود
بر سر و جان تو او تاوان شود

How can he set out in this rain and mud?
He will become a tax upon your head and soul."

زود مهمان جست و گفت ای زن بهل
موزه دارم غم ندارم من ز گل

The guest at once jumped up and said,
"O woman, leave off! I have boots, I don't mind the mud.

من روان گشتم شما را خیر باد
در سفر یك دم مبادا روح شاد

I depart. May good be with you!
May your spirit during its journey never rejoice for a moment,

تا که زوتر جانب معدن رود
کاین خوشی اندر سفر ره زن شود

So that it may the sooner go towards its native home!
For this pleasure waylays on his journey."

زن پشیمان شد از آن گفتار سرد
چون رمید و رفت آن مهمان فرد

When the distinguished guest started up and went off,
the wife was sorry for those unsympathetic words.

زن بسی گفتش که آخر ای امیر
گر مزاحی کردم از طیبت مگیر

Many a time the wife said to him,
"Why, O Amír, if I made a merry jest, don't take offence."

سجده و زاری زن سودی نداشت
رفت و ایشان را در آن حسرت گذاشت

The wife's supplication and lament were of no avail:
he departed and left them to grieve.

جامه از رق کرد ز آن پس مرد و زن
صورتش دیدند شمعی بی‌لگن

Afterwards the husband and wife clad themselves in blue:
they deemed his form to be a candle without a basin.

می‌شد و صحرا ز نور شمع مرد
چون بهشت از ظلمت شب گشته فرد

He was going, and by that man's candle-light the desert was isolated,
like Paradise, from the darkness of night.

کرد مهمان خانه خانه‌ی خویش را
از غم و از خجلت این ماجرا

He made his house a guest-house
in sorrow and shame for this event.

در درون هر دو از راه نهان
هر زمان گفتی خیال میهمان

In the hearts of them both, by the hidden way,
the phantom of the guest was saying continually,

که منم یار خضر صد گنج جود
می‌فشاندم لیك روزیتان نبود

"I am the friend of Khadir: I would have scattered a hundred treasures of munificence, but it was not your appointed portion."

تمثیل فکر هر روزینه که اندر دل آید به مهمان نو که از اول روز در خانه فرو آید و تحکم و بد خویی کند به خداوند خانه و فضیلت مهمان نوازی و ناز مهمان کشیدن

Comparing the daily thoughts that come into the heart with the new guests who from the beginning of the day alight in the house and behave with arrogance and ill-temper towards the master of the house; and concerning the merit of treating the guest with kindness and of suffering his haughty airs patiently.

هر دمی فکری چو مهمان عزیز
آید اندر سینه‌ات هر روز نیز

Every day, too, at every moment a thought comes,
like an honoured guest, into your bosom.

فکر را ای جان به جای شخص دان
ز انکه شخص از فکر دارد قدر و جان

O soul, regard thought as a person,
since person derives his worth from thought and spirit.

فکر غم گر راه شادی می‌زند
کارسازیهای شادی می‌کند

If the thought of sorrow is waylaying joy,
it is making preparations for joy.

خانه می‌روبد به تندی او ز غیر
تا در آید شادی نو ز اصل خیر

It violently sweeps your house clear of else,
in order that new joy from the source of good may enter in.

می‌فشاند برگ زرد از شاخ دل
تا بروید برگ سبز متصل

It scatters the yellow leaves from the bough of the heart,
in order that incessant green leaves may grow.

می‌کند بیخ سرورکهنه را
تا خرامد ذوق نو از ما و را

It uproots the old joy,
in order that new delight may march in from the Beyond.

غم کند بیخ کژ پوسیده را
تا نماید بیخ رو پوشیده را

Sorrow pulls up the crooked rotten,
in order that it may disclose the root that is veiled from sight.

غم ز دل هر چه بریزد یا برد
در عوض حقا که بهتر آورد

Whatever sorrow may cause to be shed from the heart or may take away,
assuredly it will bring better in exchange,

خاصه آن را که یقینش باشد این
که بود غم بنده‌ی اهل یقین

Especially for him who knows with certainty
that sorrow is the servant of the possessors of certainty.

گر ترش رویی نیارد ابر و برق
رز بسوزد از تبسمهای شرق

Unless the clouds and the lightning show a frowning aspect,
the vines will be burnt by the smiles of the sun.

سعد و نحس اندر دلت مهمان شود
چون ستاره خانه خانه می‌رود

Good and ill fortune become guests in your heart:
like the star, they go from house to house.

آن زمان که او مقیم برج تست
باش همچون طالعش شیرین و چست

At the time when it is residing in your mansion,
adapt yourself to it and be agreeable, like its ascendant,

تا که با مه چون شود او متصل
شکر گوید از تو با سلطان دل

So that, when it rejoins the Moon,
it may speak gratefully of you to the Lord of the heart.

هفت سال ایوب با صبر و رضا
در بلا خوش بود با ضیف خدا

Job, the patient and well-pleased,
showed sweetness to God's guest during seven years in tribulation,

تا چو واگردد بلای سخت رو
پیش حق گوید به صد گون شکر او

To the end that when the stern-visaged tribulation should turn back,
it might give thanks to him in God's presence in a hundred fashions,

کز محبت با من محبوب کش
رو نکرد ایوب یك لحظه ترش

Saying, "From love Job never for one moment looked sourly on me,
the killer of that which is loved."

از وفا و خجلت علم خدا
بود چون شیر و عسل او با بلا

From his loyalty and his shame before God's knowledge,
Job was like milk and honey towards tribulation.

فکر در سینه در آید نو به نو
خند خندان پیش او تو باز رو

The thought comes into your breast anew;
go to meet it with smiles and laughter,

که اعدنی خالقی من شره
لا تحرمنی انل من بره

Saying, "O my Creator, preserve me from its evil:
do not deprive me, let me partake, of its good!

رب اوزعنی لشکر ما اری
لا تعقب حسره لی ان مضی

O my Lord, prompt me to give thanks for that which I receive:
do not let me feel any subsequent regret, if it shall pass away."

آن ضمیر رو ترش را پاس دار
آن ترش را چون شکر شیرین شمار

Pay watchful regard to the sour-looking thought:
deem that sour one to be sweet as sugar.

ابر را گر هست ظاهر رو ترش
گلشن آرندهست ابر و شوره کش

If the cloud apparently has a sour face, the cloud is the bringer-on
of the rose-garden and the destroyer of the barren soil.

فکر غم را تو مثال ابر دان
با ترش تو رو ترش کم کن چنان

Know that the thought of sorrow is like the cloud:
do not look so sourly on the sour!

بو که آن گوهر به دست او بود
جهد کن تا از تو او راضی رود

It may be that the pearl is in its hand:
endeavour that it may depart from you well-pleased.

ور نباشد گوهر و نبود غنی
عادت شیرین خود افزون کنی

And if the pearl is not and it is not rich,
you will increase your sweet habit.

جای دیگر سود دارد عادتت
ناگهان روزی بر آید حاجتت

Your habit will profit you on another occasion:
someday your need will suddenly be fulfilled.

فکرتی کز شادیت مانع شود
آن به امر و حکمت صانع شود

The thought that hinders you from joy
comes by the command and wise purpose of the Maker.

تو مخوان دو چار دانگش ای جوان
بو که نجمی باشد و صاحب قران

O youth, do not call it worthless:
it may be a star and endowed with imperial fortune.

تو مگو فرعی است او را اصل گیر
تا بوی پیوسته بر مقصود چیر

Do not say it is a branch: take it to be the root,
in order that you may always be master of your object of desire;

ور تو آن را فرع گیری و مضر
چشم تو در اصل باشد منتظر

For if you take it to be a branch and pernicious,
your eye will be waiting to see the root.

زهر آمد انتظار اندر چشش
دایما در مرگ باشی ز ان روش

Waiting to see is poison to perception:
by that method you will remain perpetually in death.

اصل دان آن را بگیرش در کنار
باز ره دایم ز مرگ انتظار

Recognise it as the root, clasp it to your bosom,
and be forever delivered from the death of waiting to see.

نواختن سلطان ایاز را

How the Sultan showed favour to Ayaz.

ای ایاز پر نیاز صدق کیش
صدق تو از بحر و از کوه است بیش

"O Ayaz, who is full of humbleness and sincere in all your ways,
your sincerity is mightier than sea and mountain.

نه به وقت شهوتت باشد عثار
که رود عقل چو کوهت کاه‌وار

For you there is no stumbling in the hour of lust,
so that your reason, which resembles a mountain, should go like a straw;

نه به وقت خشم و کینه صبرهات
سست گردد در قرار و در ثبات

Nor in the hour of anger and vengeance
do your powers of long-suffering fail to hold fast and firm."

مردی این مردی است نه ریش و ذکر
ور نه بودی شاه مردان کیر خر

Masculinity is this (kind of) manliness, not (having) a beard and a penis;
otherwise, an ass's penis would be the king of men

حق که را خوانده‌ست در قرآن رجال
کی بود این جسم را آن جا مجال

Whom has God in the *Qur'an* called *men*?
How should there be room for this body there?

روح حیوان را چه قدر است ای پدر
آخر از بازار قصابان گذر

What worth has the animal soul? O father, come now,
pass through the market of the butchers,

صد هزاران سر نهاده بر شکم
ارزشان از دنبه و از دنب کم

A hundred thousand heads laid on paunches (tripe),
of which heads the value is less than the fat hind part and tail.

روسپی باشد که از جولان کیر
عقل او موشی شود شهوت چو شیر

A prostitute is (a woman) whose intellect becomes (weak as) a mouse,
(her) lust (strong as) a lion from the motion of a penis.

وصیت کردن پدر دختر را که خود را نگه دار تا حامله نشوی از شوهرت

How a father enjoined his daughter to take care lest she should become with child by her husband.

خواجه‌ای بوده‌ست او را دختری
زهره خدی مه رخی سیمین بری

There was a Khwaja who had a daughter with cheeks like Venus,
a face like the moon, and a breast as silver.

گشت بالغ داد دختر را به شو
شو نبود اندر کفایت کفو او

When she reached maturity, he gave his daughter to a husband:
as regards social rank the husband was not a match for her.

خربزه چون در رسد شد آبناك
گر بنشکافی تلف گشت و هلاك

When a melon is ripe it becomes watery
and goes to waste and ruin unless you slice it.

چون ضرورت بود دختر را بداد
او به ناکفوی ز تخویف فساد

Since it was necessary, he gave his daughter
to one who was not her match, in fear of the evil.

گفت دختر را کز این داماد نو
خویشتن پرهیز کن حامل مشو

He said to his daughter, "Guard yourself from this new bridegroom,
do not become with child;

که ضرورت بود عقد این گدا
این غریب اشمار را نبود وفا

For your marriage to this beggar was by necessity;
there is no constancy in this vagabond fellow.

ناگهان بجهد کند ترك همه
بر تو طفل او بماند مظلمه

Of a sudden he will jump off and leave all behind:
his child will remain on your hands as a wrong."

گفت دختر کای پدر خدمت کنم
هست پندت دل پذیر و مغتنم

The daughter replied, "O father, I will do service:
your counsel is acceptable and prized."

هر دو روزی هر سه روزی آن پدر
دختر خود را بفرمودی حذر

Every two or three days
the father would enjoin his daughter to take precautions;

حامله شد ناگهان دختر از او
چون بود هر دو جوان خاتون و شو

She suddenly became with child by him:
how should it be both the wife and the husband are young?

از پدر او را خفی می‌داشتش
پنج ماهه گشت کودك یا که شش

She kept the child hidden from her father,
till the child was five or six months old.

گشت پیدا گفت بابا چیست این
من نگفتم که از او دوری گزین

The discovery was made. "What is this?" asked her father;
"did not I tell you to adopt withdrawal from him?

این وصیتهای من خود باد بود
که نکردت پند و وعظم هیچ سود

Truly my injunctions were wind!
My counsel and exhortations have been of no use to you."

گفت بابا چون کنم پرهیز من
آتش و پنبه است بی‌شك مرد و زن

"Father," said she, "how should I guard myself?
Man and wife, beyond doubt, are fire and cotton.

پنبه را پرهیز از آتش کجاست
یا در آتش کی حفاظ است و تقاست

What means has the cotton of guarding itself from the fire,
or when is there carefulness and caution in the fire?"

گفت من گفتم که سوی او مرو
تو پذیرای منی او مشو

He replied, "I said, do not go near him,
and do not allow his seed to enter you.

در زمان حال و انزال و خوشی
خویشتن باید که از وی در کشی

She said, how could I know
the moment of climax?

گفت کی دانم که انزالش کی است
این نهان است و به غایت دور دست

It is hidden
and difficult to anticipate'"

گفت چشمش چون کلاپیسه شود
فهم کن کان وقت انزالش بود

He replied, "When his eyes have the look of daggers,
it is the time for ejaculation."

گفت تا چشمش کلاپیسه شدن
کور گشته است این دو چشم کور من

She said, "Until his eyes begin to look daggers
my own eyes are blind and closed in passion."

نیست هر عقلی حقیری پایدار
وقت حرص و وقت خشم و کارزار

Not every despicable understanding remains steadfast
in the hour of desire and anger and combat.

وصف ضعیف دلی و سستی صوفی سایه پرورد مجاهده ناکرده‌ی درد و داغ عشق ناچشیده به سجده و دست بوس عام و به حرمت نظر کردن و به انگشت نمودن ایشان که امروز در زمانه صوفی اوست غره شده و به وهم بیمار شده همچو آن معلم که کودکان گفتند که رنجوری و با این وهم که من مجاهدم مرا در این ره پهلوان می‌دانند با غازیان به غزا رفته که به ظاهر نیز هنر بنمایم در جهاد اکبر مستثناام جهاد اصغر خود پیش من چه محل دارد خیال شیر دیده و دلیریها کرده و مست این دلیری شده و روی به بیشه نهاده به قصد شیر و شیر به زبان حال گفته که کَلَّا سَوْفَ تَعْلَمُونَ ثُمَّ کَلَّا سَوْفَ تَعْلَمُونَ

Description of the weak spirit of the Sufi who has been brought up in ease and has never struggled with himself or experienced the pain and searing anguish of love, and has been deluded by the homage and hand-kissing of the common and their gazing on him with veneration and pointing at him with their fingers and saying, "He is the most famous Sufi in the world to-day"; and has been made sick by vain imagination, like the teacher who was told by the children that he was ill. In the conceit of being a warrior and regarded as a hero in this Way, he goes on campaign with the soldiers engaged in the war against the infidels. "I will show my valour outwardly too," says he; "I am unparalleled in the Greater Warfare: what difficulty, in truth, should the Lesser Warfare present to me?" He has beheld the phantasm of a lion and performed imaginary feats of bravery and become intoxicated with this bravery and has set out for the jungle to seek the lion. The lion says with mute eloquence, "No, you will see! And again, no, you will see!"

رفت یك صوفی به لشکر در غزا
ناگهان آمد قطاریق و وغا

A Sufi went with the army to fight the infidels:
suddenly came the clangours and din of war.

ماند صوفی با بنه و خیمه و ضعاف
فارسان راندند تا صف مصاف

The Sufi stayed behind with the baggage-train and tents and invalids,
the horsemen rode into the line of battle.

مثقلان خاك بر جا ماندند
سابقون السابقون در راندند

The earth-bound heavies remained in their place;
the foremost in the march, the foremost in the march, rode on.

3740 جنگها کرده مظفر آمدند
باز گشته با غنایم سودمند

After the combat, they came victorious:
they returned in possession of profit and with spoils.

ارمغان دادند کای صوفی تو نیز
او برون انداخت نستد هیچ چیز

They gave a present, saying, "You too, O Sufi!"
he cast it out and would not take anything.

پس بگفتندش که خشمینی چرا
گفت من محروم ماندم از غزا

Then they said to him, "Why are you angry?"
He answered, "I have been deprived of the fighting."

ز آن تلطف هیچ صوفی خوش نشد
که میان غزو خنجر کش نشد

The Sufi was not at all pleased with that act of kindness,
because he had not drawn the sword in the holy war.

پس بگفتندش که آوردیم اسیر
آن یکی را بهر کشتن تو بگیر

So they said to him, "We have brought prisoners in:
do you take that one to kill.

سر ببرش تا تو هم غازی شوی
اندکی خوش گشت صوفی دل قوی

Cut off his head, in order that you too may be a holy warrior."
The Sufi was somewhat pleased and encouraged;

کآب را گر در وضو صد روشنی است
چون که آن نبود تیمم کردنی است

For, though the ritual ablution water has a hundred excellences,
when it is not obtainable one must make use of sand.

برد صوفی آن اسیر بسته را
در پس خرگه که آرد او غزا

The Sufi led the pinioned prisoner behind the tent
in order to wage the holy war.

دیر ماند آن صوفی آن جا با اسیر
قوم گفتا دیر ماند آن جا فقیر

The Sufi tarried with the prisoner a long while; the party said,
"The dervish has made a long stay there.

کافر بسته دو دست او کشتنی است
بسملش را موجب تاخیر چیست

An infidel with both hands tied! He is ready for killing:
what is the cause of this delay in slaughtering him?"

آمد آن یك در تفحص در پی‌اش
دید کافر را به بالای وی‌اش

One of them went after him to investigate:
he found the infidel on the top of the Sufi,

همچو نر بالای ماده و آن اسیر
همچو شیری خفته بالای فقیر

Like a male (animal) upon a female,
and the infidel couching upon the dervish like a lion

دستها بسته همی‌خایید او
از سر استیزه صوفی را گلو

With his hands tied,
he was gnawing the Sufi's throat in obstinate strife.

گبر می‌خایید با دندان گلوش
صوفی افتاده به زیر و رفته هوش

The infidel was gnawing his throat with his teeth:
the Sufi lay beneath, senseless.

دست بسته گبر همچون گربه‌ای
خسته کرده حلق او بی‌حربه‌ای

The pinioned infidel, as a cat,
had wounded his throat without a lance.

نیم کشتش کرده با دندان اسیر
ریش او پر خون ز حلق آن فقیر

The prisoner had half-killed him with his teeth:
his beard was soaked in blood from the throat of the dervish.

همچو تو کز دست نفس بسته دست
همچو آن صوفی شدی بی‌خویش و پست

Like you, who under the violence of your pinioned fleshly soul
have become as senseless and abject as that Sufi.

ای شده عاجز ز تلی کیش تو
صد هزاران کوهها در پیش تو

O you whose religion is incapable of a single hillock,
there are a hundred thousand mountains in front of you.

زین قدر خر پشته مردی از شکوه
چون روی بر عقبه‌های همچو کوه

You are dead with fear of a ridge of this size:
how will you climb up precipices as a mountain?

غازیان کشتند کافر را به تیغ
هم در آن ساعت ز حمیت بی‌دریغ

The warriors, by zeal, at that very instant
ruthlessly put the infidel to the sword.

بر رخ صوفی زدند آب و گلاب
تا به هوش آید ز بی‌هوشی و خواب

They sprinkled water and rose-water on the face of the Sufi
that he might recover from his unconsciousness and the.

چون به خویش آمد بدید آن قوم را
پس بپرسیدند چون بد ماجرا

When he came to himself, he saw the party,
and they asked him how it had happened,

الله الله این چه حال است ای عزیز
این چنین بی‌هوش گشتی از چه چیز

"God! God! What is the matter, O worshipful one?
By what thing were you made so senseless?

از اسیر نیم کشت بسته دست
این چنین بی‌هوش افتادی و پست

Was a half-killed pinioned infidel
the cause of your falling into such a senseless and abject plight?"

گفت چون قصد سرش کردم به خشم
طرفه در من بنگرید آن شوخ چشم

He replied, "When I attempted his head in anger,
the impudent fellow looked at me queerly.

چشم را واکرد پهن او سوی من
چشم گردانید و شد هوشم ز تن

He opened his eyes wide at me:
he rolled his eyes, and consciousness vanished from my body.

گردش چشمش مرا لشکر نمود
من ندانم گفت چون پر هول بود

The rolling of his eyes seemed to me an army:
I cannot describe how terrible it was.

قصه کوته کن کز آن چشم این چنین
رفتم از خود اوفتادم بر زمین

Cut the story short: from those eyes
I became so beside myself and fell to the ground."

نصیحت مبارزان او را که با این دل و زهره که تو داری که از کلاپیسه شدن چشم کافر اسیری دست بسته بی‌هوش شوی و دشنه از دست بیفتد زنهار و ملازم مطبخ خانقاه باش و سوی پیکار مرو تا رسوا نشوی

How the champions counselled him, saying, "Since you have so little heart and stomach that you are made senseless by the rolling of a captive and pinioned infidel's eyes, so that the dagger drops from your hand, take heed, take heed! Keep to the kitchen of the Sufi convent and do not go to battle lest you incur public disgrace!"

قوم گفتندش به پیکار و نبرد
با چنین زهره که تو داری مگرد

The party said to him, "With such a stomach as you have,
do not approach the battle and war.

چون ز چشم آن اسیر بسته دست
غرقه گشتی کشتی تو در شکست

Since you were sunk and your ship wrecked
by the eye of that pinioned prisoner,

پس میان حمله‌ی شیران نر
که بود با تیغشان چون گوی سر

How, then, amidst the onset of the fierce lions,
to whose swords the head is like a ball,

کی توانی کرد در خون آشنا
چون نه ای با جنگ مردان آشنا

Can you swim in blood,
when you are not familiar with the warfare of men?—

که ز طاقاطاق گردنها زدن
طاق طاق جامه کوبان ممتهن

For the pounding noise made by blacksmith's hammers is banal
in comparison with the clang of smiting necks.

بس تن بی‌سر که دارد اضطراب
بس سر بی‌تن به خون بر چون حباب

Many a headless body that is quivering,
many a bodiless head on blood, like bubbles.

زیر دست و پای اسبان در غزا
صد فنا کن غرقه گشته در فنا

In war, hundreds of death-dealing
are drowned under the legs of the horses in death.

این چنین هوشی که از موشی پرید
اندر آن صف تیغ چون خواهد کشید

How will wits like these, which flew away from a mouse,
draw the sword in that battle-line?

چالش است آن حمزه خوردن نیست این
تا تو بر مالی به خوردن آستین

It is war, not supping wheat-broth (*hamza*),
that you should turn up your sleeve to sup it.

نیست حمزه خوردن اینجا تیغ بین
حمزه‌ای باید درین صف آهنین

It is not supping wheat-broth; here eye the sword!
In this battle-line one needs a Hamza of iron.

کار هر نازك دلی نبود قتال
که گریزد از خیالی چون خیال

Fighting is not the business of any faint-heart
who runs away from a spectre, like a spectre.

کار ترکان است نه ترکان برو
جای ترکان هست خانه خانه شو

It is the business of Turks (*Turkan*), not of Tarkan.
Begone! Home is the place for Tarkan: go home!”

حکایت عیاضی رحمه الله که هفتاد غزو کرده بود سینه برهنه و غزاها کرده بر امید شهید شدن، چون از آن نومید شد از جهاد اصغر رو به جهاد اکبر آورد و خلوت گزید، ناگهان طبل غازیان شنید نفس از اندرون زنجیر می‌درانید سوی غزا، و متهم داشتن او نفس خود را در این رغبت

Story of Iyadi, may God have mercy on him, who had taken part in seventy campaigns against the infidels and had always fought with his breast bare, in the hope that he might become a martyr; and how, despairing of that, he turned from the Lesser Warfare to the Greater Warfare and adopted the practice of seclusion; and how he suddenly heard the drums of the holy warriors, and the fleshly soul within him urged him violently to take the field; and how he suspected his fleshly soul in desiring this.

گفت عیاضی نود بار آمدم
تن برهنه بو که زخمی آیدم

Iyadi said, “Ninety times I came unarmed,
that perchance I might be wounded.

تن برهنه می‌شدم در پیش تیر
تا یکی تیری خورم من جای گیر

I went unarmed to meet the arrows,
in order that I might receive a deep-seated arrow-wound.

تیر خوردن بر گلو یا مقتلی
در نیابد جز شهیدی مقبلی

None but a fortunate martyr attains
unto receiving an arrow-wound in the throat or any vital spot.

بر تنم یك جایگه بی‌زخم نیست
این تنم از تیر چون پرویزنی است

No place in my body is without wounds:
this body of mine is like a sieve from arrows;

لیك بر مقتل نیامد تیرها
کار بخت است این نه جلدی و دها

But the arrows never hit a vital spot:
this is a matter of luck, not of bravery or cunning.

چون شهیدی روزی جانم نبود
رفتم اندر خلوت و در چله زود

When martyrdom was not the lot of my spirit,
I went immediately into seclusion and forty days’ fast.

در جهاد اکبر افکندم بدن
در ریاضت کردن و لاغر شدن

I threw myself into the Greater Warfare
in practicing austerities and becoming lean.

بانگ طبل غازیان آمد به گوش
که خرامیدند جیش غزو کوش

There reached my ear the sound of the drums of the holy warriors;
for the hard-fighting army was on the march.

نفس از باطن مرا آواز داد
که به گوش حس شنیدم بامداد

My fleshly soul cried out to me from within:
at morningtide I heard with my sensuous ear,

خیز هنگام غزا آمد برو
خویش را در غزو کردن کن گرو

‘Arise! It is time to fight. Go;
devote yourself to fighting in the holy war!’

گفتم ای نفس خبیث بی‌وفا
از کجا میل غزا تو از کجا

I answered, 'O wicked perfidious soul,
what have you to do with the desire to fight?

راست گوی ای نفس کین حیلت‌گری است
ور نه نفس شهوت از طاعت بری است

Tell the truth, O my soul! This is trickery.
Else why would you fight?—the lustful soul is quit of obedience.

گر نگویی راست حمله آرمت
در ریاضت سخت‌تر افشارمت

Unless you tell the truth, I will attack you;
I will squeeze you more painfully in maceration.'

نفس بانگ آورد آن دم از درون
با فصاحت بی‌دهان اندر فسون

Thereupon my soul, mutely eloquent,
cried out in guile from within me,

که مرا هر روز اینجا می‌کشی
جان من چون جان گیران می‌کشی

'Here you are killing me daily,
you are putting my (vital) spirit (on the rack), like the spirits of infidels.

هیچ کس را نیست از حالم خبر
که مرا تو می‌کشی بی‌خواب‌و خور

No one is aware of my plight—
how you are killing me without sleep and food.

در غزا بجهم به يك زخم از بدن
خلق بیند مردی و ایثار من

In war I should escape from the body at one stroke,
and the people would see my manly valour and self-sacrifice.'

گفتم ای نفسك منافق زیستی
هم منافق می‌مری تو چیستی

I replied, 'O wretched soul,
a hypocrite you have lived and a hypocrite you will die: what are you!

در دو عالم تو مرایی بوده‌ای
در دو عالم تو چنین بی‌هوده‌ای

In both worlds you have been a hypocrite,
in both worlds you are such a worthless creature.'

نذر کردم که ز خلوت هیچ من
سر برون نارم چو زنده ست این بدن

I vowed that I would never put my head outside of seclusion,
seeing that this body is alive,

ز انکه در خلوت هر آنچ این تن کند
نه از برای روی مرد و زن کند

Because everything that this body does in seclusion
it does with no regard to man or woman.

جنبش و آرامش اندر خلوتش
جز برای حق نباشد نیتش

During seclusion the intention of its movement and rest
is for God's sake only."

این جهاد اکبر است آن اصغر است
هر دو کار رستم است و حیدر است

This is the Greater Warfare, and that is the Lesser Warfare:
both are work for Rustam and Haydar.

کار آن کس نیست کاو را عقل و هوش
پرد از تن چون بجنبد دنب موش

They are not work for one whose reason and wits
fly out of his body when a mouse's tail moves.

آن چنان کس را بباید چون زنان
دور بودن از مصاف و از سنان

Such a one must stay, like women,
far off from the battle-field and the spears.

صوفیی آن صوفیی این اینت حیف
آن ز سوزن کشته این را طعمه سیف

That one a Sufi and this one a Sufi! Here's a pity!
That one is killed by a needle, while the sword is this one's food.

نقش صوفی باشد او را نیست جان
صوفیان بد نام هم زین صوفیان

He is the figure of a Sufi: he has no soul;
accordingly, the Sufis get a bad name from Sufis such as these.

بر در و دیوار جسم گل سرشت
حق ز غیرت نقش صد صوفی نبشت

Upon the door and wall of the body moulded of clay God,
in His jealousy, traced the figures of a hundred Sufis,

تا ز سحر آن نقشها جنبان شود
تا عصای موسوی پنهان شود

To the end that by means of magic those figures should move
and that Moses' rod should be hidden.

نقشها را می‌خورد صدق عصا
چشم فرعونی است پر گرد و حصا

The truth of the rod swallows up the figures;
the Pharaoh-like eye is filled with dust and gravel.

صوفیی دیگر میان صف حرب
اندر آمد بیست بار از بهر ضرب

Another Sufi entered the battle-line twenty times
for the purpose of fighting

با مسلمانان به کافر وقت کر
وانگشت او با مسلمانان به فر

Along with the Moslems when they attacked the infidels;
he did not fall back with the Moslems in their retreat.

زخم خورد و بست زخمی را که خورد
بار دیگر حمله آورد و نبرد

He was wounded, but he bandaged the wound which he had received,
and once more advanced to the charge and combat,

تا نمیرد تن به یك زخم از گزاف
تا خورد او بیست زخم اندر مصاف

In order that his body might not die cheaply at one blow
and that he might receive twenty blows in the battle.

حیفش آمد که به زخمی جان دهد
جان ز دست صدق او آسان رهد

To him it was anguish that he should give up his soul at one blow
and that his soul should escape lightly from the hand of his fortitude.

حکایت آن مجاهد که از همیان سیم هر روز یك درم در خندق انداختی به تفاریق از بهر ستیزه‌ی حرص و آرزوی نفس و وسوسه‌ی نفس که چون می‌اندازی به خندق باری به یك بار بیند از تا خلاص یابم که الیاس احدی الراحتین، او گفت که این راحت نیز ندهم

Story of the warrior who every day used to take one dirhem separately from a purse containing silver and throw it into a ditch for the purpose of thwarting the greed and cupidity of his fleshly soul; and how his soul tempted him, saying, "Since you are going to throw into the ditch, at least throw it away all at once, so that I may gain deliverance, for despair is one of the two reliefs"; and how he replied, "I will not give you this relief either."

آن یکی بودش به کف در چل درم
هر شب افکندی یکی در آب یم

A certain man had forty dirhems in his hand:
every night he would throw one into the sea-water,

تا که گردد سخت بر نفس مجاز
در تانی درد جان کندن دراز

In order that the long agony suffered in deliberation
might become grievous to the illusory soul.

با مسلمانان به کر او پیش رفت
وقت فر او وانگشت از خصم تفت

He advanced with the Moslems to attack,
in the hour of retreat he did not fall back in haste before the enemy.

زخم دیگر خورد آن را هم ببست
بیست کرت رمح و تیر از وی شکست

He was wounded again, he bound up those too:
twenty times were the spears and arrows broken by him.

بعد از آن قوت نماند افتاد پیش
مقعد صدق او ز صدق عشق خویش

After that, no strength remained:
he fell forward the *seat of truth* because his love was true.

صدق جان دادن بود هین سابقوا
از نبی بر خوان رِجالٌ صدقوا

Truth consists in giving up the soul. Listen, try to outstrip in the race!
Recite from the *Qur'án men who have been true*.

این همه مردن نه مرگ صورت است
این بدن مر روح را چون آلت است

All this dying is not the death of the form:
this body is like an instrument for the spirit.

ای بسا خامی که ظاهر خونش ریخت
لیك نفس زنده آن جانب گریخت

Oh, there is many a raw one whose blood was shed externally,
but whose living fleshly soul escaped to yonder side.

آلتش بشکست و ره زن زنده ماند
نفس زنده‌ست ار چه مرکب خون فشاند

Its instrument was shattered, but the brigand was left alive:
the fleshly soul is living though that on which it rode has bled to death.

سب کشت و راه او رفته نشد
جز که خام و زشت و آشفته نشد

His horse was killed before his road was traversed:
he became naught but ignorant and wicked and miserable.

گر به هر خون ریزیی گشتی شهید
کافری کشته بدی هم بو سعید

If a martyr were made by every bit of bloodshed,
an infidel killed also would be a Bu Sa'id.

ای بسا نفس شهید معتمد
مرده در دنیا چو زنده می‌رود

Oh, there is many a trusty martyred soul that has died in this world;
it is going about like the living.

روح ره زن مرد و تن که تیغ اوست
هست باقی در کف آن غزو جوست

The brigand spirit has died, though the body, which is its sword, survives:
it is in the hand of that eager warrior.

تیغ آن تیغ است مرد آن مرد نیست
لیك این صورت ترا حیران کنی است

The sword is that sword, the man is not that man;
but this appearance is a cause of bewilderment to you.

نفس چون مبدل شود این تیغ تن
باشد اندر دست صنع ذو المنن

When the soul is transformed, this sword, namely, the body,
remains in the hand of the action of the Beneficent.

آن یکی مردی است قوتش جمله درد
این دگر مردی میان تی همچو گرد

The one is a man whose food is entirely love;
the other is a man hollow as dust.

صفت کردن مرد غماز و نمودن صورت کنیزك مصور در کاغذ و عاشق شدن خلیفه‌ی مصر و فرستادن خلیفه امیری را با سپاه گران به در موصل و قتل و ویرانی بسیار کردن بهر این غرض

How an informer described a girl and exhibited the picture of her on paper, and how the Caliph of Egypt fell in love with it and sent an Amír with a mighty army to the gates of Mosul and made great slaughter and devastation for the purpose of obtaining the girl.

مر خلیفه‌ی مصر را غماز گفت
که شه موصل به حوری گشت جفت

An informer said to the Caliph of Egypt,
"The King of Mosul is wedded to a houri.

یك کنیزك دارد او اندر کنار
که به عالم نیست مانندش نگار

He holds in his arms a girl
like whom there is no beauty in the world.

در بیان ناید که حسنش بی‌حد است
نقش او این است کاندر کاغذ است

She does not admit of description, for her loveliness is beyond limits:
here is her portrait on paper."

نقش در کاغذ چو دید آن کیقباد
خیره گشت و جام از دستش فتاد

When the Emperor saw the portrait on the paper,
he became distraught and the cup dropped from his hand.

پهلوانی را فرستاد آن زمان
سوی موصل با سپاه بس گران

Immediately he dispatched to Mosul
a captain with a very mighty army,

که اگر ندهد به تو آن ماه را
بر کن از بن آن در و درگاه را

Saying, "If he will not give up that moon to you,
raze his court and palace to the ground;

ور دهد ترکش کن و مه را بیار
تا کشم من بر زمین مه در کنار

But if he gives her up, leave him alone and bring the moon,
that on the earth I may embrace the moon."

پهلوان شد سوی موصل با حشم
با هزاران رستم و طبل و علم

The captain set out towards Mosul with his retinue
and with thousands of heroes and drums and banners.

چون ملخها بی‌عدد بر گرد کشت
قاصد اهلاك اهل شهر گشت

With an army like innumerable locusts round the crops,
he resolved to destroy the inhabitants of the city.

هر نواحی منجنیقی از نبرد
همچو کوه قاف او بر کار کرد

On every side he brought into hostile action
a catapult like Mount Qáf.

زخم تیر و سنگهای منجنیق
تیغها در گرد چون برق از بریق

Wounds by arrows and by stones from the catapult;
swords amidst the dust, like lightning from a lightning-cloud.

هفته‌ای کرد این چنین خون ریز گرم
برج سنگین سست شد چون موم نرم

During a week he wrought such carnage in hot fight:
stone towers became unsteady as soft wax.

شاه موصل دید پیکار مهول
پس فرستاد از درون پیشش رسول

The King of Mosul saw the terrible combat:
then he sent an envoy from within to him,

که چه می‌خواهی ز خون مومنان
کشته می‌گردند زین حرب گران

To say, "What do you wish by shedding the blood of true believers?
They are being killed in this grievous war.

گر مرادت ملك شهر موصل است
بی‌چنین خون ریز اینت حاصل است

If your object is to gain possession of the city of Mosul, look now,
it is achieved without bloodshed like this.

من روم بیرون شهر اینك در آ
تا نگیرد خون مظلومان ترا

I will go forth from the city: here it is for you, enter in,
lest the blood of the oppressed lay hold of you;

ور مرادت مال و زر و گوهر است
این ز ملك شهر خود آسان‌تر است

And if your object is riches and gold and jewels,
this is even easier than to take possession of the city."

ایثار کردن صاحب موصل آن کنیزك را به خلیفه تا خون ریزی مسلمانان بیشتر نشود

How the lord of Mosul surrendered the girl to the Caliph in order that there might be no more shedding of Moslem blood.

چون رسول آمد به پیشش پهلوان
داد کاغذ اندر او نقش و نشان

When the envoy came to the captain,
he gave him the paper, on which the girl's features were depicted,

بنگر اندر کاغذ این را طالبم
هین بده ور نه کنون من غالبم

"Look on the paper: this I require.
Listen, give, or else I will take her by force, for I am the conqueror."

چون رسول آمد بگفت آن شاه نر
صورتی کم گیر زود این را ببر

On the return of the envoy, that manly King said,
"Take no account of a form, lead her away at once.

من نیم در عهد ایمان بت پرست
بت بر آن بت پرست اولیتر است

I am not an idolater in the epoch of the true Faith:
it is more fit that the idol should be in the hands of the idolater."

چون که آوردش رسول آن پهلوان
گشت عاشق بر جمالش آن زمان

When the envoy brought her,
the captain straightway fell in love with her beauty.

عشق بحری آسمان بر وی کفی
چون زلیخا در هوای یوسفی

Love is an ocean, on which the heavens are a flake of foam:
like Zalikha's desire for a Joseph.

دور گردونها ز موج عشق دان
گر نبودی عشق بفسردی جهان

Know that the wheeling heavens are turned by waves of Love:
were it not for Love, the world would be frozen.

کی جمادی محو گشتی در نبات
کی فدای روح گشتی نامیات

How would an inorganic thing disappear into a plant?
How would vegetative things sacrifice themselves to become spirit?

روح کی گشتی فدای آن دمی
کز نسیمش حامله شد مریمی

How would the spirit sacrifice itself for the sake of that Breath
by the waft whereof a Mary was made pregnant?

هر یکی بر جا ترنجیدی چو یخ
کی بدی پران و جویان چون ملخ

Each one would be stiff and immovable as ice:
how should they be flying and seeking like locusts?

ذره ذره عاشقان آن کمال
می‌شتابد در علو همچون نهال

Every mote is in love with that Perfection
and hastening upward like a sapling.

سَبَّحَ لِلّٰهِ هست اشتابشان
تنقیه‌ی تن می‌کنند از بهر جان

Their haste is "*Glory to God!*"
They are purifying the body for the sake of the spirit.

پهلوان چه را چو ره پنداشته
شوره‌اش خوش آمده حب کاشته

The captain deemed a pit to be like a road:
to him the sterile soil appeared good, he sowed seed.

چون خیالی دید آن خفته به خواب
جفت شد با آن و از وی رفت آب

When that sleeper saw a (fantasised) image (of the beloved) in a dream,
he coupled with it and (seminal) fluid flowed from him.

چون برفت آن خواب شد بیدار زود
دید کان لعبت به بیداری نبود

When the dream departed and he woke up at once,
he saw that that doll was not (present) in wakefulness

گفت بر هیچ آب خود بردم دریغ
عشوه‌ی آن عشوه ده خوردم دریغ

He said: "Alas! I have borne my water (semen) for nothing.
Alas! I have swallowed the flirtatious tricks of that trickster (image).

پهلوان تن بد آن مردی نداشت
تخم مردی در چنان ریگی بکاشت

That one was a captain of the body (only), he lacked (true) manliness:
he sowed the seed of manliness in such (a place of) sand.

مرکب عشقش دریده صد لگام
نعره می‌زد لاابالی بالحمام

The steed of his love tore up a hundred bridles:
he was shouting, "I care naught for death.

ایش ابالی بالخلیفة فی الهوی
استوی عندی وجودی و التوی

What should I care about the Caliph?
In love, my life and death are the same to me."

این چنین سوزان و گرم آخر مکار
مشورت کن با یکی خاوند گار

Please, do not sow with such ardour and heat:
take counsel with a master.

مشورت کو عقل کو سیلاب آز
در خرابی کرد ناخنها دراز

Where is counsel, where is reason,
the torrent of cupidity has extended its talons to destroy?

بین ایدی سد و سوی خلف سد
پیش و پس کم بیند آن مفتون خد

A barrier in front and a barrier behind;
he that is fascinated by a cheek does not see before or behind.

آمده در قصد جان سیل سیاه
تا که روبه افکند شیری به چاه

The black torrent comes to take his life,
so that a fox may hurl a lion into the well.

از چهی بنموده معدومی خیال
تا در اندازد اسودا کالجبال

Something non-existent causes a phantom to appear in a well,
in order that it may cast into it lions as mountains.

هیچ کس را با زنان محرم مدار
که مثال این دو پنبه‌ست و شرار

Do not have any one intimate with your womenfolk,
for these two may be compared to cotton and sparks of fire.

آتشی باید بشسته ز آب حق
همچو یوسف معتصم اندر رهق

It needs a fire quenched by God's water,
one that like Joseph holds fast in evil temptation,

کز زلیخای لطیف سرو قد
همچو شیران خویشتن را واکشد

To withdraw itself as lions from a charming Zalikha
tall and slender as a cypress.

باز گشت از موصل و می‌شد به راه
تا فرود آمد به بیشه و مرج گاه

He turned back from Mosul and went on his way
till he encamped in a wooded meadowland.

آتش عشقش فروزان آن چنان
که نداند او زمین از آسمان

The fire of his love was blazing in such wise
that he could not distinguish earth from heaven.

قصد آن مه کرد اندر خیمه او
عقل کو و از خلیفه خوف کو

He sought to embrace that moon in her tent:
where was his reason and his dread of the Caliph?

چون زند شهوت در این وادی دهل
چیست عقل تو فجل ابن الفجل

When lust beats the drum in this vale, what is your reason?
A radish and the son of a radish.

صد خلیفه گشته کمتر از مگس
پیش چشم آتشینش آن نفس

To his fiery eye a hundred Caliphs
seemed at that moment less than a gnat.

چون برون انداخت شلوار و نشست
در میان پای زن آن زن پرست

He jumped up (and ran) naked of buttocks to the (army) ranks,
grasping a fiery (flashing) scimitar in his hand.

چون ذکر سوی مقر می‌رفت راست
رستخیز و غلغل از لشکر بخاست

When (his) penis was going straight toward the place (of pleasure),
a commotion and outcry arose from the army.

بر جهید و کون برهنه سوی صف
ذو الفقار همچو آتش او بکف

He jumped up (and ran) naked of buttocks to the (army) ranks,
grasping a fiery (flashing) scimitar in his hand.

دید شیر نر سیه از نیستان
بر زده بر قلب لشکر ناگهان

He saw that a fierce black lion from the jungle
had suddenly rushed upon the centre of the army;

تازیان چون دیو در جوش آمده
هر طویله و خیمه اندر هم زده

The Arab horses were demoniacally excited,
every stable and tent was in confusion;

شیر نر گنبد همی‌کرد از لغز
در هوا چون موج دریا بیست گز

The fierce lion from the covert was bounding twenty ells into the air,
like billows of the sea.

پهلوان مردانه بود و بی‌حذر
پیش شیر آمد چو شیر مست نر

The captain was manful and intrepid:
he advanced, like a furious lion, to meet the lion.

زد به شمشیر و سرش را بر شکافت
زود سوی خیمه‌ی مه رو شتافت

He struck it with his sword and clove its head;
at once he hastened to the tent of the beauty.

چون که خود را او بدان حوری نمود
مردی او همچنان بر پای بود

When he showed himself to the (woman as lovely as an) houri,
his (organ of) virility was erect in the same manner (as before).

با چنان شیری به چالش گشت جفت
مردی او مانده بر پای و نخفت

He joined in battle with such a lion:
(yet) his (organ of) virility remained erect and did not lie down.

آن بت شیرین لقای ماه رو
در عجب درماند از مردی او

That moon-faced idol, sweet of countenance,
was amazed at his virility.

جفت شد با او به شهوت آن زمان
متحد گشتند حالی آن دو جان

She became joined with him (eagerly) at that time with lust:
those two souls immediately became united.

ز اتصال این دو جان با همدگر
می‌رسد از غیبشان جانی دگر

Through the union of these two souls with one another,
there will come to them from the Unseen World another soul.

رو نماید از طریق زادنی
گر نباشد از علوقش ره زنی

It will appear by the road of birth,
if there is nothing to waylay its conception.

هر کجا دو کس به مهری یا به کین
جمع آید ثالثی زاید یقین

Wherever two persons unite in a love or hate,
a third will certainly be born;

لیك اندر غیب زاید آن صور
چون روی آن سو ببینی در نظر

But those forms are born in the Unseen World:
when you go there, you will see them in clearly.

آن نتایج از قرانات تو زاد
هین مگرد از هر قرینی زود شاد

That progeny is born of your associations:
beware, do not rejoice too soon in any associate.

منتظر می‌باش آن میقات را
صدق دان الحاق ذریات را

Remain in expectation of the appointed time:
recognise the truth of the promise that the offspring shall join their parents;

کز عمل زاییده‌اند و از علل
هر یکی را صورت و نطق و طلل

For they are born of action and causes:
each one hath form and speech and dwelling-place.

بانگشان در می‌رسد ز آن خوش حجال
کای ز ما غافل هلا زوتر تعال

Their cry is coming from those delightful bowers—
"O you who have forgotten us, listen, come with all speed!"

منتظر در غیب جان مرد و زن
مول مولت چیست زوتر گام زن

The soul of man and woman is waiting in the Unseen:
why are you delaying? Step forward at once.

راه گم کرد او از آن صبح دروغ
چون مگس افتاد اندر دیگ دوغ

He lost his way and, by that false dawn,
fell like a gnat into the pot of buttermilk.

پشیمان شدن آن سر لشکر از جنایت که کرد و سوگند دادن او آن کنیزك را که به خلیفه باز نگوید از آن چه رفت

How that military chief repented of the sin which he had committed and begged the girl not to tell the Caliph anything of what had happened.

چند روزی هم بر آن بد بعد از آن
شد پشیمان او از آن جرم گران

He was absorbed in that for a while,
afterwards he repented of that grievous crime,

داد سوگندش که ای خورشید رو
با خلیفه زین چه شد رمزی مگو

And begged her, saying, "O you whose face is like the sun,
do not give the Caliph any hint of what has passed."

چون بدید او را خلیفه مست گشت
پس ز بام افتاد او را نیز طشت

When the Caliph saw her he became distraught,
and then too his secret was exposed to all.

دید صد چندان که وصفش کرده بود
کی بود خود دیده مانند شنود

He saw a hundred times as beautiful as he had described her:
how in truth should seeing be like hearing?

وصف تصویر است بهر چشم هوش
صورت آن چشم دان نه ز آن گوش

Description is a picture for the eye of intelligence:
know that the form belongs to the eye, not to the ear.

کرد مردی از سخن دانی سؤال
حق و باطل چیست ای نیکو مقال

A certain man asked an eloquent person,
"What are truth and falsehood, O man of goodly discourse?"

گوش را بگرفت و گفت این باطل است
چشم حق است و یقینش حاصل است

He took hold of his ear and said,
"This is false: the eye is true and possesses certainty."

آن به نسبت باطل آمد پیش این
نسبت است اغلب سخنها ای امین

The former is relatively false as compared with the latter:
most sayings are relative, O trusty one.

ز آفتاب ار کرد خفاش احتجاب
نیست محجوب از خیال آفتاب

If the bat screens itself from the sun,
it is not screened from the fancy of the sun.

خوف او را خود خیالش می‌دهد
آن خیالش سوی ظلمت می‌کشد

Even the idea of the sun puts fear into the bat:
that fancy leads it towards the darkness.

آن خیال نور می‌ترساندش
بر شب ظلمات می‌چفساندش

That idea of the light terrifies it
and causes it to become attached to the night of gloom.

از خیال دشمن و تصویر اوست
که تو بر چفسیده‌ای بر یار و دوست

It is from the idea and the picture of your enemy
that you have become attached to your comrade and friend.

موسیا کشفت لمع بر که فراشت
آن مخیل تاب تحقیقت نداشت

O Moses, the revelation given to you illumined the mountain;
the fancy conceiving could not endure your real experience.

هین مشو غره بدان که قابلی
مر خیالش را و زین ره واصلی

Listen be not deluded by that you are able to conceive the fancy thereof
and by this means can attain.

از خیال حرب نهراسید کس
لا شجاعه قبل حرب این دان و بس

No one was ever terrified by the mere idea of war:
there is no bravery before war. Know this, and it is enough.

بر خیال حرب هیز اندر فکر
می‌کند چون رستمان صد کر و فر

Possessed with the idea of war, the coward makes, in his thoughts,
a hundred heroic attacks.

نقش رستم کان به حمامی بود
قرن حمله‌ی فکر هر خامی بود

The antagonist in the mind of every raw
is the picture of Rustam that may be in a bath-house.

این خیال سمع چون مبصر شود
هیز چه بود رستمی مضطر شود

When this idea derived from hearing becomes visible,
what of the poltroon? A Rustam is compelled.

جهد کن کز گوش در چشمت رود
آن چه کان باطل بدست آن حق شود

Endeavour that it may pass from your ear into your eye,
and that what has been unreal may become real.

ز آن سپس گوشت شود هم طبع چشم
گوهری گردد دو گوش همچو پشم

After that, your ear will become connatural with your eye:
the two ears, as wool, will become of pure substance;

بلکه جمله‌ی تن چو آیینه شود
جمله چشم و گوهر سینه شود

Nay, your whole body will become like a mirror:
it will become all eye and pure spiritual substance.

گوش انگیزد خیال و آن خیال
هست دلاله‌ی وصال آن جمال

The ear rouses a fancy,
and that fancy is the go-between to union with that Beauty.

جهد کن تا این خیال افزون شود
تا دلاله رهبر مجنون شود

Endeavour that this fancy may increase,
so that the go-between may become a guide for Majnun.

آن خلیفه‌ی گول هم یك چند نیز
ریش گاوی کرد خوش با آن کنیز

That foolish Caliph, too, was mightily infatuated
for awhile with that girl.

ملك را تو ملك غرب و شرق گیر
چون نمی‌ماند تو آن را برق گیر

Suppose the empire is the empire of the West and the East:
since it will not remain, deem it to be a lightning-flash.

مملکت کان می‌نماند جاودان
ای دلت خفته تو آن را خواب دان

O you, whose heart is slumbering, know that the kingdom
that does not remain unto everlasting is a dream.

تا چه خواهی کرد آن باد و بروت
که بگیرد همچو جلادی گلوت

Consider what you will do with that vanity and vainglory;
for it will grip your throat like an executioner.

هم در این عالم بدان که مأمنی است
از منافق کم شنو کاو گفت نیست

Know that even in this world there is a safe refuge:
do not listen to the hypocrite who says there is none.

حجت منکران آخرت و بیان ضعف آن حجت زیرا حجت ایشان بدین باز می‌گردد که غیر این نمی‌بینیم

The argument of those who disbelieve in the after-life, and a demonstration of the weakness of that argument, since their argument amounts to "We do not see any other than this."

حجتش این است گوید هر دمی
گر بدی چیزی دگر هم دیدمی

This is his argument: he says at every moment,
"If there were anything else, I should have seen it."

گر نبیند کودکی احوال عقل
عاقلی هرگز کند از عقل نقل

If a child does not see the various aspects of reason,
will a rational person ever abandon reason?

ور نبیند عاقلی احوال عشق
کم نگردد ماه نیکو فال عشق

And if a rational person does not see the various aspects of Love,
the auspicious moon of Love does not wane.

حسن یوسف دیده‌ی اخوان ندید
از دل یعقوب کی شد ناپدید

Joseph’s beauty was not seen by the eyes of his brethren,
when did it disappear from the heart of Jacob?

مر عصا را چشم موسی چوب دید
چشم غیبی افعی و آشوب دید

The eye of Moses regarded the staff as wood;
the eye of the Invisible beheld a serpent and panic.

چشم سر با چشم سر در جنگ بود
غالب آمد چشم سر حجت نمود

The eye of the head was in conflict with the eye of the heart:
the eye of the heart prevailed and displayed the proof.

چشم موسی دست خود را دست دید
پیش چشم غیب نوری بد پدید

The eye of Moses regarded his hand as a hand,
to the eye of the Invisible it was a manifest light.

این سخن پایان ندارد در کمال
پیش هر محروم باشد چون خیال

This matter hath no limit in perfection,
it seems like a fancy to everyone that is deprived.

چون حقیقت پیش او فرج و گلوست
کم بیان کن پیش او اسرار دوست

Since to him the reality is the pudendum and the gullet,
do not expound the mysteries of the Beloved to him.

پیش ما فرج و گلو باشد خیال
لاجرم هر دم نماید جان جمال

To us the genitals and the stomach are an idea;
consequently the Soul displays His beauty at every moment.

هر که را فرج و گلو آیین و خوست
آن لکم دین وَ لِیَ دِینِ بهر اوست

Anyone who is addicted the genitals and the stomach,
for him is “*To you your religion and to me my religion*.”

با چنان انکار کوته کن سخن
احمدا کم گوی با گبر کهن

Cut short your talk with such skepticism:
do not converse, O Ahmad, with the ancient infidel.

آمدن خلیفه نزد آن خوب روی برای جماع

How the Caliph came next to that one of beautiful face for the sake of (sexual) intercourse.

آن خلیفه کرد رای اجتماع
سوی آن زن رفت از بهر جماع

The Caliph decided on a meeting;
he went to that woman for the sake of (sexual) intercourse.

ذکر او کرد و ذکر بر پای کرد
قصد خفت و خیز مهرافزای کرد

He called her and (his) penis became erect;
he made the intention for (moving) back and forth with love-increaser.

چون میان پای آن خاتون نشست
پس قضا آمد ره عیشش ببست

When he sat between the legs of that lady,
then the Decree (of God) came (and) blocked the way to his pleasure.

خشت و خشت موش در گوشش رسید
خفت کیرش شهوتش کلی رمید

The rustling (sounds) of a mouse reached his ear:
his penis lay down; his lust was completely scared away;

وهم آن کز مار باشد این صریر
که همی‌جنبد به تندی از حصیر

His imagination (was) that this grating sound was from a snake
which was violently moving (out) from the (straw) mat.

خنده گرفتن آن کنیزك را از ضعف شهوت خلیفه و قوت شهوت آن امیر و فهم کردن خلیفه از خندهی کنیزك

How laughter took hold of that maidservant because of the weakness of the Caliph's sexual desire compared to the strength of the Captain's lust, and how the Caliph understood about the maidservant's laughter.

زن بدید آن سستی او از شگفت
آمد اندر قهقهه خندهش گرفت

The woman saw his weakness (and), from astonishment,
began bursting out laughing; laughter (completely) took hold of her.

یادش آمد مردی آن پهلوان
که بکشت او شیر و اندامش چنان

She remembered the virility of that Captain
who killed the lion and (with) his (male) organ like that.

غالب آمد خندهی زن شد دراز
جهد میکرد و نمیشد لب فراز

The woman's lauaghter overpowered and was prolonged:
she tried har but her lips wuld not shut.

سخت میخندید همچون بنگیان
غالب آمد خنده بر سود و زیان

She kept laughing violently like beng-eaters:
her laughter overpowered gain or loss.

هر چه اندیشید خنده میفزود
همچو بند سیل ناگاهان گشود

Everything that she thought of increased her laughter,
as a flood-gate is suddenly opened.

گریه و خنده غم و شادی دل
هر یکی را معدنی دان مستقل

Weeping and laughter and sorrow and joy of heart—
know that each one has an independent source.

هر یکی را مخزنی مفتاح آن
ای برادر در کف فتاح دان

Each one has a store-house: know, O brother
that the key thereof is in the hand of the Opener.

هیچ ساکن مینشد آن خنده زو
پس خلیفه طیره گشت و تند خو

Her laughter was never ceasing:
then the Caliph became enraged and fierce.

زود شمشیر از غلافش بر کشید
گفت سر خنده واگو ای پلید

He quickly drew his scimitar from its sheath and said,
"Declare the secret cause of your laughter, O foul woman!

در دلم زین خنده ظنی اوفتاد
راستی گو عشوه نتوانیم داد

From this laughter a suspicion has come into my heart:
tell the truth, you cannot cajole me.

ور خلاف راستی بفریبیم
یا بهانهی چرب آری تو به دم

And if you deceive me with falsehoods
or idly utter glib excuses,

من بدانم در دل من روشنی است
بایدت گفتن هر آن چه گفتنی است

I shall know there is light in my heart:
you must tell everything that ought to be told.

ر دل شاهان تو ماهی دان سطبر
گر چه گه گه شد ز غفلت زیر ابر

Know that in the heart of kings there is a mighty moon,
though sometimes it is overclouded by forgetfulness.

ك چراغی هست در دل وقت گشت
وقت خشم و حرص آید زیر طشت

In the heart there is a lamp with which one goes about;
at times of anger and concupiscence it is put under the basin.

آن فراست این زمان یار من است
گر نگویی آن چه حق گفتن است

That clairvoyance accompanies me just now:
unless you tell that which it is your duty to tell,

من بدین شمشیر برم گردنت
سود نبود خود بهانه کردنت

I will sever your neck with this scimitar:
evasion will not avail you at all.

ور بگویی راست آزادت کنم
حق یزدان نشکنم شادت کنم

And if you tell the truth, I will set you free:
I will not violate the duty I owe to God, I will make you glad."

هفت مصحف آن زمان بر هم نهاد
خورد سوگند و چنین تقریر داد

At the same moment he placed seven *Qur'ans* one on the top of another
and swore an oath and thus confirmed his promise.

فاش کردن آن کنیزك آن راز را با خلیفه از بیم زخم شمشیر و اکراه خلیفه که راست گو سبب این خنده را و گر نه بکشمت

How the girl disclosed the secret to the Caliph in fear of a blow of the sword, and how she was forced by the Caliph, "Give a true account of the cause of your laughter or else I will kill you."

زن چو عاجز شد بگفت احوال را
مردی آن رستم صد زال را

When the woman became helpless, she related what had happened
to the manliness of that Rustam who was the son of a hundred Zals.

شرح آن گردك که اندر راه بود
یك به یك با آن خلیفه وانمود

She described to the Caliph, point by point,
the bride-chamber that was on the route,

شیر کشتن سوی خیمه آمدن
و آن ذکر قایم چو شاخ کرگدن

His killing the lion and returning to the tent with the penis erect
like the horn of a rhinoceros;

باز این سستی این ناموس کوش
کاو فرو مرد از یکی خش خشت موش

(And) again, the weakness of this striver for honour (the male organ)
which dropped dead because of the rustling (sounds) of a mouse.

رازها را می‌کند حق آشکار
چون بخواهد رست تخم بد مکار

God is ever making the hidden things manifest:
since they will grow up, do not sow bad seed.

آب و ابر و آتش و این آفتاب
رازها را می‌برآرد از تراب

Rain and clouds and fire and this sun
are ever bringing up the hidden things from the earth.

این بهار نو ز بعد برگ ریز
هست برهان وجود رستخیز

This new springtide after the fall of the leaves
is a proof of the existence of the Resurrection.

در بهار آن سرها پیدا شود
هر چه خورده‌ست این زمین رسوا شود

In spring the secrets are revealed:
whatever this Earth has eaten is exposed to view.

بر دمد آن از دهان و از لبش
تا پدید آرد ضمیر و مذهبش

It shoots up from her mouth and lips
in order that she may bring to light her hidden mind and way.

سر بیخ هر درختی و خورش
جملگی پیدا شود آن بر سرش

The secret of the root of every tree and its nutriment—
the whole of that is plainly shown forth on its top.

هر غمی کز وی تو دل آزرده‌ای
از خمار می بود کان خورده‌ای

Every sorrow whereby you are sore in heart
is the headache arising from the wine that you have drunk;

لیك کی دانی که آن رنج خمار
از کدامین می بر آمد آشکار

But how should you know
from which wine that headache has arisen manifest?

این خمار اشکوفه‌ی آن دانه است
آن شناسد کاگه و فرزانه است

This crop-sickness is the blossom of that seed:
he that is sagacious and wise will recognise it.

شاخ و اشکوفه نماند دانه را
نطفه کی ماند تن مردانه را

The bough and its blossom do not resemble the seed:
how should semen resemble the body of man?

نیست ماننده هیولا با اثر
دانه کی ماننده آمد با شجر

The matter does not resemble the product:
when did the seed resemble the tree?

نطفه از نان است کی باشد چو نان
مردم از نطفه‌ست کی باشد چنان

Semen is of bread, how should it be like bread?
Man comes from semen, how should he be like it?

جنی از نار است کی ماند به نار
از بخار است ابر و نبود چون بخار

The Jinni is from fire, how should he resemble fire?
The cloud is from vapour, but it is not like vapour.

از دم جبریل عیسی شد پدید
کی به صورت همچو او بد یا ندید

Jesus was produced from the breath of Gabriel,
when was he like him in form or comparable?

آدم از خاك است کی ماند به خاك
هیچ انگوری نمی‌ماند به تاك

Adam is of earth, how should he resemble earth?
No grape resembles the vine.

کی بود دزدی به شکل پای دار
کی بود طاعت چو خلد پایدار

How should robbery look like the foot of the gallows?
How should piety be like the everlasting abode?

هیچ اصلی نیست مانند اثر
پس ندانی اصل رنج و درد سر

No origin resembles its product;
therefore you cannot know the origin of pain and headache.

لیك بی‌اصلی نباشد این جزا
بی‌گناهی کی برنجاند خدا

But this punishment is not without an origin:
how should God inflict pain without any sin?

آن چه اصل است و کشنده‌ی آن شی است
گر نمی‌ماند به وی هم از وی است

That which is the origin and bringer-on of that thing—
if it does not resemble it, still it originates from it.

پس بدان رنجت نتیجه‌ی زلتی است
آفت این ضربتت از شهوتی است

Know, then, that your pain is the result of some lapse
this woe with which you art stricken arises from some lust.

گر ندانی آن گنه را ز اعتبار
زود زاری کن طلب کن اغتفار

If you cannot discern that sin by means of consideration,
at once make humble entreaty and seek pardon.

سجده کن صد بار می‌گو ای خدا
نیست این غم غیر در خورد و سزا

Prostrate yourself a hundred times and keep saying,
"O God, this pain is nothing but my due and desert.

ای تو سبحان پاك از ظلم و ستم
کی دهی بی‌جرم جان را درد و غم

O You who are transcendent in holiness and free from injustice and oppression, how should You inflict grief and pain upon the soul when it has not sinned?

من معین می‌ندانم جرم را
لیك هم جرمی بباید گرم را

I do not know my sin definitely,
but there must be a sin for the anguish.

جون بپوشیدی سبب را ز اعتبار
دایما آن جرم را پوشیده دار

Since You have concealed the cause from my consideration,
do You always keep my sin concealed;

که جزا اظهار جرم من بود
کز سیاست دزدی‌ام ظاهر شود

For it would be retribution to disclose my sin,
so that my thievery should be made manifest by punishment."

عزم کردن شاه چون واقف شد بر آن خیانت که بپوشاند و عفو کند و او را به او دهد و دانست که آن فتنه جزای او بود و قصد او بود و ظلم او بر صاحب موصل که وَ مَنْ أساءَ فَعَلَيْهاو إِنَّ رَبَّكَ لَبِالْمِرْصادِ و ترسیدن که اگر انتقام کند آن انتقام هم بر سر او آید چنان که این ظلم و طمع بر سرش آمد

How the monarch, on being acquainted with that act of treachery, resolved to conceal and pardon it and give her to him, and recognised that the tribulation was a punishment inflicted on him and was his attempt and the wrong which he had done to the lord of Mosul; for "and who does evil, it is against himself" and "lo, your Lord is on the watch"; and how he feared that, if he should avenge himself, the vengeance would recoil on his own head, as this injustice and greed had recoiled upon him.

شاه با خود آمد استغفار کرد
یاد جرم و زلت و اصرار کرد

The monarch came to himself.
He asked pardon and confessed his sin and lapse and persistence.

گفت با خود آن چه کردم با کسان
شد جزای آن به جان من رسان

He said to himself, "The retribution for what I did to certain persons
has reached my soul.

قصد جفت دیگران کردم ز جاه
بر من آمد آن و افتادم به چاه

From power I made an attempt on the concubine of another:
that recoiled upon me and I fell into the pit.

من در خانه‌ی کسی دیگر زدم
او در خانه‌ی مرا زد لاجرم

I knocked at the door of another person's house:
consequently he knocked at the door of my house."

هر که با اهل کسان شد فسق جو
اهل خود را دان که قواد است او

Whoever seeks to commit adultery with people's wives,
know that he is a pimp to his own wife;

ز انکه مثل آن جزای آن شود
چون جزای سیئه مثلش بود

For that is paid back by the like,
since the retribution for an evil act is an act like unto it.

چون سبب کردی کشیدی سوی خویش
مثل آن را پس تو دیوثی و بیش

Inasmuch as you have made a cord and pulled one like it towards yourself,
you are a wittol and worse.

غصب کردم از شه موصل کنیز
غصب کردند از من او را زود نیز

"I took the king of Mosul's concubine from him by force
she was soon taken by force from me too.

اوك امین من بد و لالای من
خاینش کرد آن خیانتهای من

My treacherous deeds made a traitor of him
who was my trusted friend and servant.

نیست وقت کین گزاری و انتقام
من به دست خویش کردم کار خام

It is no time to inflict punishment and avenge myself:
I prepared the disaster with my own hand.

گر کشم کینه بر آن میر و حرم
آن تعدی هم بیاید بر سرم

If I wreak vengeance on the Amír and the woman
that trespass also will come on my head,

همچنانك این یك بیامد در جزا
آزمودم باز نه زمایم و را

Just as this one has come in retribution:
I have tried Him, I will not try Him again.

درد صاحب موصلم گردن شکست
من نیارم این دگر را نیز خست

The grief of the lord of Mosul has broken my neck:
I dare not wound this other man as well.

داد حق‌مان از مکافات آگهی
گفت ان عدتم به عدنا به

God hath given us information concerning retribution:
He hath said, '*If you repeat it, We shall repeat it.*'

چون فزونی کردن اینجا سود نیست
غیر صبر و مرحمت محمود نیست

Since in this case it is useless to commit excess,
nothing but patience and mercy is praiseworthy.

ربنا انا ظلمنا سهو رفت
رحمتی کن ای رحیمیهات زفت

O our Lord, verily we have done wrong, a fault has occurred:
perform an act of mercy, O You whose mercifulness is mighty!

عفو کردم تو هم از من عفو کن
از گناه نو ز زلات کهن

I have pardoned, do You also pardon me —
the new sin and the old lapses!"

گفت اکنون ای کنیزك وامگو
این سخن را که شنیدم من ز تو

He said, "Now, O girl,
do not relate this tale which I have heard from you.

با امیرت جفت خواهم کرد من
الله الله زین حکایت دم مزن

I will unite you with the Amír: for God's sake, for God's sake,
do not breathe a word of this story,

تا نگردد او ز رویم شرمسار
کاو یکی بد کرد و نیکی صد هزار

Lest he become ashamed to face me;
for he has done one bad deed and a hundred thousand good.

بارها من امتحانش کرده‌ام
خوب‌تر از تو بدو بسپرده‌ام

Many times have I put him to the test:
I have entrusted him with fairer than you are.

در امانت یافتم او را تمام
این قضایی بود هم از کرده‌هام

I found him perfect in fidelity;
this too was a judgment resulting from things done by me."

پس بخود خواند آن امیر خویش را
کشت در خود خشم قهر اندیش را

Then he summoned his Amír to his presence:
he extinguished in himself the wrath that meditates a violent revenge.

کرد با او یك بهانه‌ی دل پذیر
که شده‌ستم زین کنیزك من نفیر

He made an agreeable excuse to him, saying,
"I have become disinclined to this slave-girl,

ز آن سبب کز غیرت و رشك کنیز
مادر فرزند دارد صد ازیز

Because the mother of my children
is terribly agitated by jealousy and envy of the girl.

مادر فرزند را بس حقهاست
او نه در خورد چنین جور و جفاست

The mother of my children has many claims:
she does not deserve such injustice and unkindness.

رشك و غیرت می‌برد خون می‌خورد
زین کنیزك سخت تلخی می‌برد

She is nursing envy and jealousy, she is suffering anguish,
and she is feeling great bitterness on account of this girl.

چون کسی را داد خواهم این کنیز
پس ترا اولیتر است این ای عزیز

Since I wish to give this girl to some person,
it is most fitting to you, O dear friend;

که تو جان‌بازی نمودی بهر او
خوش نباشد دادن آن جز به تو

For you did hazard your life for the sake of her:
it would not be fair to give her to anyone but you."

عقد کردش با امیر او را سپرد
کرد خشم و حرص را او خرد و مرد

He gave her in marriage and handed her over to him:
he crushed anger and cupidity to atoms.

بیان آن که نَحْنُ قَسَمْناکه یکی را شهوت و قوت خران دهد و یکی را کیاست و قوت انبیا و فرشتگان دهد
سر ز هوا تافتن از سروری است　　ترك هوا قوت پیغمبری است
تخمهایی که شهوتی نبود　　بر آن جز قیامتی نبود

Explaining that the words "We have apportioned" mean that He bestows on one the lust and strength of asses and on another the intelligence and strength of the prophets and the angels. "To turn the head away from sensual desire is nobility; to abandon sensual desire is the strength that belongs to prophethood." "The seeds that are not sown in lust— their fruit only appears at the Resurrection."

گر بدش سستی نری خران
بود او را مردی پیغمبران

If he was deficient in the masculinity of asses,
he possessed the manliness of the prophets.

ترك خشم و شهوت و حرص آوری
هست مردی و رگ پیغمبری

It is manliness and the nature of prophethood
to abandon anger and lust and greed.

نری خر گو مباش اندر رگش
حق همی‌خواند الغ بگلر بگش

Let the masculinity of the ass be lacking in his nature:
God calls him the great Spiritual Sovereign.

مرده‌ای باشم به من حق بنگرد
به از آن زنده که باشد دور و رد

If I am a dead man and God looks on me favourably, my case is better
than the living man who is far from God and rejected by Him.

مغز مردی این شناس و پوست آن
آن برد دوزخ برد این در جنان

Recognise this to be the kernel of manliness, and that to be the husk:
the latter leads to Hell, the former to Paradise.

حفت الجنة مکاره را رسید
حفت النار از هوا آمد پدید

"Paradise is encompassed with things disliked" has come;
"Hell-fire is encompassed with sensual desire" has been declared.

ای ایاز شیر نر دیو کش
مردی خر کم فزون مردی هش

"O Ayaz, fierce demon-killing lion, the manliness of the ass is inferior,
the manliness of Reason superior,

آن چه چندین صدر ادراکش نکرد
لعب کودك بود پیشت اینت مرد

That which so many eminent persons did not apprehend
was to your child's play: lo, here is the man!

ای بدیده لذت امر مرا
جان سپرده بهر امرم در وفا

O you who have felt the delight of my command
and have loyally devoted your life for the sake of my command,

داستان ذوق امر و چاشنیش
بشنو اکنون در بیان معنویش

Now listen to the tale of the savour
and relish of the command in the spiritual exposition thereof."

دادن شاه گوهر را میان دیوان و مجمع به دست وزیر که این چند ارزد و مبالغه کردن وزیر در قیمت او و فرمودن شاه او را که اکنون این را بشکن و گفتن وزیر که این را چون بشکنم الی آخر القصه

How the King, in the midst of the Diwan and assembly-place, put a pearl in the hand of the Vizier and asked him what it was worth; and how the Vizier gave an extremely high estimate of its value; and when the King commanded him to break it, answered, "How should I break it?" and so forth.

شاه روزی جانب دیوان شتافت
جمله ارکان را در آن دیوان بیافت

One day the King hastened to the Diwan:
in the Diwan he found all the courtiers.

گوهری بیرون کشید او مستنیر
پس نهادش زود در کف وزیر

He produced a radiant pearl
and immediately put it in the palm of the Vizier.

گفت چون است و چه ارزد این گهر
گفت به ارزد ز صد خروار زر

"How about this pearl?" he asked, "and what is it worth?"
He replied, "is worth more than a hundred ass-loads of gold."

گفت بشکن گفت چونش بشکنم
نیك خواه مخزن و مالت منم

He said, "Break it!" "How should I break it?" he replied:
"I am a well-wisher to your treasury and riches.

چون روا دارم که مثل این گهر
که نیاید در بها گردد هدر

How should I deem it allowable
that a priceless pearl like this should go to waste?"

گفت شاباش و بدادش خلعتی
گوهر از وی بستد آن شاه و فتی

"Well said!" exclaimed the King and presented him with a dress of honour;
the generous King took the pearl from him,

کرد ایثار وزیر آن شاه جود
هر لباس و حله کاو پوشیده بود

The munificent monarch bestowed on the Vizier
every garment and robe that he wore.

ساعتیشان کرد مشغول سخن
از قضیه‌ی تازه و راز کهن

For a while he engaged them in conversation
concerning new event and old mystery.

بعد از آن دادش به دست حاجبی
که چه ارزد این به پیش طالبی

Afterwards he put it into the hand of a chamber lain, saying,
"What is it worth to a would-be purchaser?

گفت ارزد این به نیمه‌ی مملکت
کش نگه دارد خدا از مهلکت

He replied, "It is worth half a kingdom:
may God preserve it from destruction!"

گفت بشکن گفت ای خورشید تیغ
بس دریغ است این شکستن را دریغ

"Break it," said he. "O you whose sword is like the sun he replied,
"Alas, it is a great pity to break it.

قیمتش بگذار بین تاب و لمع
که شده‌ست این نور روز او را تبع

Let alone its value, mark its splendour and brilliancies:
this daylight has become second to it.

دست کی جنبد مرا در کسر او
کی خزینه‌ی شاه را باشم عدو

How should my hand make a movement to break it?
How should I be an enemy to the King's treasure-house?"

شاه خلعت داد و ادرارش فزود
پس دهان در مدح عقل او گشود

The King gave him a robe of honour and increased his stipend,
and then opened his mouth in praise of his intelligence;

بعد یك ساعت به دست میر داد
در را آن امتحان کن باز داد

After a short time he who was making the trial again
handed the pearl to the Minister of Justice (*Mir-i dad*).

او همین گفت و همه میران همین
هر یکی را خلعتی داد او ثمین

He said the same, and all the Amirs said the same:
he bestowed a costly robe of honour on every one. .

جامگیهاشان همی‌افزود شاه
آن خسیسان را به برد از ره به چاه

The King was raising their salaries;
he brought those base wretches from the Way to the pit.

این چنین گفتند پنجه شصت امیر
جمله یك یك هم به تقلید وزیر

All the fifty or sixty Amirs, one by one,
spoke like this in imitation of the Vizier.

گر چه تقلید است استون جهان
هست رسوا هر مقلد ز امتحان

Though imitation is the pillar of the (present) world,
every imitator is disgraced on being put to the trial.

رسیدن گوهر از دست به دست آخر دور به ایاز و کیاست ایاز و مقلد ناشدن ایشان را و مغرور ناشدن او به کال و مال دادن شاه و خلعتها و جامگیها افزون کردن و مدح عقل مخطئان کردن، که نشاید مقلد را مسلمان داشتن، مسلمان باشد اما نادر باشد که مقلد ثباتٍ کند بر آن اعتقاد و مقلد از این امتحانها به سلامت بیرون آید که ثبات بینایان ندارد الا من عصمه الله زیرا حق یکی است و آن را ضد بسیار غلط افکن و مشابه حق، مقلد چون آن ضد را نشناسد از آن رو حق را نشناخته باشد اما حق با آن ناشناخت او چو او را به عنایت نگاه دارد آن ناشناخت او را زیان ندارد

How the pearl, from hand to hand, came round at last to Ayaz; and the sagacity of Ayaz, and how he did not act in conformity with them and was not beguiled by the King's giving them goods and riches and increasing their robes of honour and salaries and praising the intelligence of those erring men; for one ought not to regard the imitator as a Moslem: he may be a Moslem, but it rarely happens that he holds fast to his faith and comes off safely from the trials — for he lacks the steadfastness of the clairvoyant——except those whom God preserves; because the Truth is one, and its contrary is very deceptive and like unto it. Since the imitator does not know the contrary, on that account he cannot have known the Truth; but when, notwithstanding his ignorance, God preserves him by favour, that ignorance does him no harm.

ای ایاز اکنون نگویی کاین گهر
چند می‌ارزد بدین تاب و هنر

"Now, O Ayaz, will not you say
how much a pearl of this splendour and excellence is worth?"

گفت افزون ز آنچ تانم گفت من
گفت اکنون زود خردش در شکن

He replied, "More than I am able to say." He said,
"Now break it immediately into small fragments."

سنگها در آستین بودش شتاب
خرد کردش پیش او بود آن صواب

He had stones in his sleeve: he quickly reduced it to dust,
that seemed to him the right course.

یا بخواب این دیده بود آن پر صفا
کرده بود اندر بغل دو سنگ را

Or that entirely sincere man had dreamed of this
and put the two stones under his arm,

همچو یوسف که درون قعر چاه
کشف شد پایان کارش از اله

Like Joseph to whom at the bottom of the well
his ultimate fortunes was revealed by God.

هر که را فتح و ظفر پیغام داد
پیش او یك شد مراد و بی‌مراد

To whomsoever He has announced victory and triumph —
to him success and failure are one.

هر که پایندان وی شد وصل یار
او چه ترسد از شکست و کارزار

To whomsoever the favour of the Friend has become a surety —
what fear should he have of defeat and combat

چون یقین گشتش که خواهد کرد مات
فوت اسب و پیل هستش ترهات

When it has become certain to him that he will checkmate,
the loss of his horse and elephant is a trifle to him

گر برد اسبش هر آن که اسب جوست
اسب گور و نه که پیش آهنگ اوست

If his horse be taken by anyone who desires to take the horse,
let the horse go; is not he, the winner?

مرد را با اسب کی خویشی بود
عشق اسبش از پی پیشی بود

How should there be an affinity between a man and a horse?
His love for the horse is for the purpose of getting in front.

بهر صورتها مکش چندین زحیر
بی‌صداع صورتی معنی بگیر

Do not endure all this anguish for the sake of forms:
grasp the reality without headache on account of a form.

هست زاهد را غم پایان کار
تا چه باشد حال او روز شمار

The ascetic feels anxiety concerning his latter end:
what will be his plight on the Day of Reckoning;

عارفان ز آغاز گشته هوشمند
از غم و احوال آخر فارغاند

The gnostics, having become conscious of the beginning,
are free from anxiety and the ultimate conditions.

بود عارف را همین خوف و رجا
سابقه دانیش خورد آن هر دو را

The gnostic had the same fear and hope as the ascetic,
his knowledge of the past devoured both those.

دید کاو سابق زراعت کرد ماش
او همی‌داند چه خواهد بود چاش

He perceived that in the past he had sown pulse:
he knows what the produce will be.

عارف است و باز رست از خوف و بیم
های و هو را کرد تیغ حق دو نیم

He is a gnostic and has been delivered from fear and dread:
the sword of God has cut lamentation asunder

بود او را بیم و اومید از خدا
خوف فانی شد عیان گشت آن رجا

Formerly he had from God fear and hope:
the fear has passed away and the hope has come into clear view.

چون شکست او گوهر خاص آن زمان
ز آن امیران خاست صد بانگ و فغان

When he broke that choice pearl,
thereupon from the Amirs arose a hundred clamours and outcries—

کاین چه بی‌باکیست و الله کافر است
هر که این پر نور گوهر را شکست

“What recklessness is this?
By God, whoever has broken this luminous pearl is an infidel”—

و آن جماعت جمله از جهل و عما
در شکسته در امر شاه را

And the whole company in their ignorance and blindness
had broken the pearl of the King’s command.

قیمتی گوهر نتیجه‌ی مهر و ود
بر چنان خاطر چرا پوشیده شد

The precious pearl, the product of love and affection—
why was it veiled from hearts like those?

تشنیع زدن امرا بر ایاز که چرا شکستش و جواب دادن ایاز ایشان را

How the Amirs reviled Ayaz, saying, "Why did he break it?" and how Ayaz answered them.

گفت ایاز ای مهتران نامور
امر شه بهتر به قیمت یا گهر

Ayaz said, "O renowned princes,
is the King's command more precious or the pearl?

امر سلطان به بود پیش شما
یا که این نیکو گهر بهر خدا

In your eyes is the command of the sovereign or this goodly pearl superior?
For God's sake!

ای نظرتان بر گهر بر شاه نه
قبله تان غول است و جادهٔ راه نه

O you whose gaze is upon the pearl, not upon the King,
the ghoul is your object of desire, not the highway.

من ز شه بر می‌نگردانم نظر
من چو مشرك روی نارم با حجر

I will never avert my gaze from the King,
I will not turn my face towards a stone, like the polytheist.

بی‌گهر جانی که رنگین سنگ را
بر گزیند پس نهد شاه مرا

Devoid of the pearl is the soul that prefers a coloured stone
and puts my King behind."

پشت سوی لعبت گل رنگ کن
عقل در رنگ آورنده دنگ کن

Turn your back towards the rose-coloured doll;
lose your reason in Him who bestows the colour.

اندر آ در جو سبو بر سنگ زن
آتش اندر بو و اندر رنگ زن

Come into the river, dash the pitcher against the stone,
and set fire to scent and colour.

گر نه‌ای در راه دین از ره زنان
رنگ و بو مپرست مانند زنان

If you are not one of the brigands on the Way of the Religion,
do not be addicted, like women, to colour and scent.

سر فرو انداختند آن مهتران
عذر جویان گشته ز آن نسیان به جان

Those princes cast down their heads,
craving with their soul to be excused for that forgetfulness.

از دل هر یك دو صد آه آن زمان
همچو دودی می‌شدی تا آسمان

At that moment from the heart of each one
two hundred sighs were going, like a smoke, to heaven.

کرد اشارت شه به جلاد کهن
که ز صدرم این خسان را دور کن

The King made a sign to the ancient executioner, as though to say,
"Remove these vile wretches from my seat of honour.

این خسان چه لایق صدر من‌اند
کز پی سنگ امر ما را بشکنند

How are these vile wretches worthy of my seat of honour,
when they break my command for the sake of a stone?

امر ما پیش چنین اهل فساد
بهر رنگین سنگ شد خوار و کساد

For the sake of a coloured stone
my command is held contemptible and cheap by evil-doers like these."

قصد شاه به کشتن امرا و شفاعت کردن ایاز پیش تخت سلطان که العفو اولی

How the King was about to kill the Amirs, and how Ayaz made intercession before the royal throne, saying, "it is better to forgive."

پس ایاز مهر افزا بر جهید
پیش تخت آن الغ سلطان دوید

Then Ayaz, who was abounding in love,
sprang up and ran to the throne of that mighty Sultan.

سجده‌ای کرد و گلوی خود گرفت
کای قبادی کز تو چرخ آرد شگفت

He made a prostration and spoke with bated breath', saying,
"O Emperor at whom the celestial sphere is astounded,

ای همایی که همایان فرخی
از تو دارند و سخاوت هر سخی

O *Huma* from whom *humas* have auspiciousness,
and every generous man generosity,

ای کریمی که کرمهای جهان
محو گردد پیش ایثارت نهان

O Noble One before whose self-sacrifice
acts of nobility in the world are hidden (eclipsed) and disappear,

ای لطیفی که گل سرخت بدید
از خجالت پیرهن را بر درید

O Lovely One whom the red rose beheld
and tore its shirt in shame,

از غفوری تو غفران چشم سیر
روبهان بر شیر از عفو تو چیر

Forgiveness is fully content with your forgivingness:
because of your pardon the foxes prevail over the lion.

جز که عفو تو که را دارد سند
هر که با امر تو بی‌باکی کند

Whosoever treats your command with insolence,
whom should he have to support him except your pardon?

غفلت و گستاخی این مجرمان
از وفور عفو تست ای عفو لان

The heedlessness and irreverence of these sinners
arise from the abundance of your pardon, O mine of pardon."

دایما غفلت ز گستاخی دمد
که برد تعظیم از دیده رمد

Heedlessness always grows up from irreverence,
for reverence will remove the inflammation from the eye.

غفلت و نسیان بد آموخته
ز آتش تعظیم گردد سوخته

The heedlessness and wicked forgetfulness
he has learned will be consumed by the fire of reverence.

هیبتش بیداری و فطنت دهد
سهو و نسیان از دلش بیرون جهد

Awe will bestow on him wakefulness and keen wittedness:
negligence and forgetfulness will leap forth from his heart.

وقت غارت خواب ناید خلق را
تا بنرباید کسی زو دلق را

Folk do not fall asleep at the time of a raid,
lest anyone should carry off his cloak.

خواب چون در می‌رمد از بیم دلق
خواب نسیان کی بود با بیم حلق

Since sleep is banished by fear for one's cloak,
how should the sleep of forgetfulness be with fear for one's throat?'

لا تواخذ ان نسینا شد گواه
که بود نسیان به وجهی هم گناه

Do not punish if we forget is evidence
that forgetfulness too, in a certain way, is sinful,

ز انکه استکمال تعظیم او نکرد
ور نه نسیان در نیاوردی نبرد

Because he did not attain to complete reverence,
or else forgetfulness would not have assailed him

گر چه نسیان لا بد و ناچار بود
در سبب ورزیدن او مختار بود

Although forgetfulness was necessary and inevitable,
he was a free agent in employing the means;

که تهاون کرد در تعظیمها
تا که نسیان زاد یا سهو و خطا

For he showed remissness in his feelings of reverence,
so that I forgetfulness was born or negligence and trespass.

همچو مستی کاو جنایتها کند
گوید او معذور بودم من ز خود

Like the drunken man who commits sins and says,
"I was excused from myself"

گویدش لیکن سبب ای زشت کار
از تو بد در رفتن آن اختیار

"But," says he to him, "the cause, in the loss of that power to choose,
proceeded from you, O evil-doer.

بی‌خودی نامد به خود تش خواندی
اختیارت خود نشد تش راندی

Your senselessness did not come of itself, you invited it;
your power to choose did not go of itself, you drove it away.

گر رسیدی مستیی بی‌جهد تو
حفظ کردی ساقی جان عهد تو

If intoxication had come without exertion on your part,
the spiritual Cup-bearer would have kept your covenant.

پشت دارت بودی او و عذر خواه
من غلام زلت مست اله

He would have been your backer and intercessor:
I am devoted to the sin of him who is intoxicated by God."

عفوهای جمله عالم ذره‌ای
عکس عفوت ای ز تو هر بهره‌ای

"The forgiveness of the whole world is a mote—
the reflection of your forgiveness, O you from whom comes, every fortune.

عفوها گفته ثنای عفو تو
نیست کفوش أَیُّهَا النَّاسُ اتقوا

Forgiveness sings the praise of your forgiveness: there is no peer to it.
O people, beware!

جانشان بخش و ز خودشان هم مران
کام شیرین تواند ای کامران

Grant them their lives, neither banish them from yourself:
they are your sweet desire, O you who brings desire to fruition.

رحم کن بر وی که روی تو بدید
فرقت تلخ تو چون خواهد کشید

Have mercy on him that beheld your face:
how shall he endure I the bitter separation from you?

از فراق و هجر می‌گویی سخن
هر چه خواهی کن و لیکن این مکن

You are speaking of separation and banishment:
do what I you will but do not this.

صد هزاران مرگ تلخ شصت تو
نیست مانند فراق روی تو

A hundred thousand bitter sixtyfold deaths
are not comparable to separation from your face.

تلخی هجر از ذکور و از اناث
دور دار ای مجرمان را مستغاث

Keep the bitterness of banishment aloof from males and females,
O you whose help is besought by sinners!

بر امید وصل تو مردن خوش است
تلخی هجر تو فوق آتش است

It is sweet to die in hope of union with you;
the bitterness of banishment from you is worse than fire."

گبر می‌گوید میان آن سقر
چه غمم بودی گرم کردی نظر

Amidst Hell-fire the infidel is saying,
"What pain should I feel if He were to look on me?"

کان نظر شیرین کننده‌ی رنجهاست
ساحران را خون بهای دست و پاست

For that look makes pains sweet: it is the blood-price to the magicians
for the amputation of their hands and feet.

تفسیر گفتن ساحران فرعون را در وقت سیاست که لا ضَیْرَ إِنَّا إِلی رَبِّنا مُنْقَلِبُونَ

Commentary on the Saying of Pharaoh's magicians in the hour of their punishment, "it is no harm, for lo, we shall return unto our Lord."

نعره‌ی لا ضَیْرَ بشنید آسمان
چرخ گویی شد پی آن صولجان

Heaven heard the cry, "it is no harm":
the celestial sphere became a ball for that bat.

ضربت فرعون ما را نیست ضیر
لطف حق غالب بود بر قهر غیر

"The punishment inflicted by Pharaoh is no harm to us:
the grace of God prevails over the violence of others.

گر بدانی سر ما را ای مضل
می‌رهانیمان ز رنج ای کوردل

If you should know our secret, O misleader,
you are delivering us from pain, O man whose heart is blind.

هین بیا زین سو ببین کاین ارغنون
می‌زند یا لَیْتَ قَوْمِي یعلمون

Listen, come and from this quarter behold this organ pealing
'*Oh, would that my people knew!*'

داد ما را فضل حق فرعونیی
نه چو فرعونیت و ملکت فانیی

God's bounty has bestowed Pharaohship on us,
not a perishable one like your Pharaohship and kingdom.

سر بر آر و ملك بین زنده و جلیل
ای شده غره به مصر و رود نیل

Lift up your head and behold the living and majestic kingdom,
O you who have been deluded by Egypt and the river Nile.

گر تو ترك این نجس خرقه کنی
نیل را در نیل جان غرقه کنی

If you will take leave of this filthy tattered cloak,
you will drown the Nile in the Nile of the spirit.

هین بدار از مصر ای فرعون دست
در میان مصر جان صد مصر هست

Listen, O Pharaoh, hold your hand from Egypt:
there are a hundred Egypts within the Egypt of the Spirit.

تو انا رب همی‌گویی به عام
غافل از ماهیت این هر دو نام

You say to the common, 'I am a Lord,'
being unaware of the essential natures of both these names.

رب بر مربوب کی لرزان بود
کی انا دان بند جسم و جان بود

How should a Lord be trembling for that which is lorded over?
How should one who knows 'I' be in bondage to body and soul?

نك انا ماییم رسته از انا
از انای پر بلای پر عنا

Lo, we are the real 'I,' having been freed from the unreal 'I,'
from the 'I' that is full of tribulation and trouble.

آن انایی بر تو ای سگ شوم بود
در حق ما دولت محتوم بود

To you, O cur, that 'I'-hood was baleful,
in regard to us it was irreversibly ordained felicity.

گر نبودیت این انایی کینه کش
کی زدی بر ما چنین اقبال خوش

Unless you had had this vindictive 'I'-hood,
how should such fortune have bidden us welcome?

شکر آنك از دار فانی می‌رهیم
بر سر این دار پندت می‌دهیم

In thanksgiving for our deliverance from the perishable abode
we are admonishing you on this gallows.

دار قتل ما براق رحلت است
دار ملك تو غرور و غفلت است

The gallows (*dár*) on which we are killed is the Buraq on which we ride;
the abode (*dár*) possessed by you is delusion and heedlessness.

این حیاتی خفیه در نقش ممات
و آن مماتی خفیه در قشر حیات

This is a life concealed in the form of death,
while that is a death concealed in the husk of life.

می‌نماید نور نار و نار نور
ور نه دنیا کی بدی دار الغرور

Light seems as fire, and fire as light:
else, how should this world have been the abode of delusion?”

هین مکن تعجیل اول نیست شو
چون غروب آری بر آ از شرق ضو

Beware, do not make haste: first become naught,
and when you sink rise from the radiant East!

از انایی ازل دل دنگ شد
این انایی سرد گشت و ننگ شد

The heart was dumbfounded by the eternal “I”-hood:
this “I”-hood became insipid and shameful.

ز آن انای بی‌انا خوش گشت جان
شد جهان او از انایی جهان

The spirit was made glad by that “I”-hood without “I”
and sprang away from the “I”-hood of the world.

از انا چون رست اکنون شد انا
آفرینها بر انای بی‌عنا

Since it has been delivered from “I,” it has now become “I”:
blessings on the “I” that is without affliction;

کاو گریزان و انایی در پی‌اش
می‌دود چون دید وی را بی‌وی‌اش

For it is fleeing from its unreal “I”-hood,
and the real “I”-hood is running after it, since it saw it to be selfless.

طالب اویی نگردد طالبت
چون بمردی طالبت شد مطلبت

If you seek the real “I”-hood, it will not become a seeker of you:
when you have died to self will that which you seek become your seeker.

زنده‌ای کی مرده شو شوید ترا
طالبی کی مطلبت جوید ترا

If you are living, how should the corpse-washer wash you?
If you are seeking, how should that which you seek go in search of you?

اندر این بحث ار خرد ره بین بدی
فخر رازی راز دان دین بدی

If the intellect could discern the way in this question,
Fakhr-i Razí would be an adept in religious mysteries;

لیك چون من لم یذق لم یدر بود
عقل و تخییلات او حیرت فزود

But since he was whoso has not tasted does not know,
his intelligence and imaginations increased his perplexity.

کی شود کشف از تفکر این انا
آن انا مکشوف شد بعد از فنا

How should this “I” be revealed by thinking?
That “I” is revealed after passing away from self (*faná*).

می‌فتد این عقلها در افتقاد
در مغاکی حلول و اتحاد

These intellects in their quest
fall into the abyss of incarnation (*hulúl*) and *ittihád*.

ای ایاز گشته فانی ز اقتراب
همچو اختر در شعاع آفتاب

O Ayaz who have passed away in union
like the star in the beams of the sun—

بلکه چون نطفه مبدل تو بتن
نه از حلول و اتحادی مفتتن

Nay, transmuted, like semen, into body—
you are not afflicted with *hulúl* and *ittihád*.

عفو کن ای عفو در صندوق تو
سابق لطفی همه مسبوق تو

“Forgive, O you in whose coffer Forgiveness is (contained)
and by whom all precedents of mercy are preceded.

من که باشم که بگویم عفو کن
ای تو سلطان و خلاصه‌ی امر کن

Who am I that I should say ‘Forgive,’
O you who are the sovereign and quintessence of the command Be?

من که باشم که بوم من با منت
ای گرفته جمله منها دامنت

Who am I that I should exist beside you,
O you whose skirt all ‘I’s’ have clutched?

مجرم دانستن ایاز خود را در این شفاعت‌گری و عذر این جرم خواستن و در آن عذر گویی خود را مجرم دانستن، و این شکستگی از شناخت عظمت شِاه خیزد که انا أعلمکم بالله و اخشاکم لله و قال الله تعالی إِنَّما یَخْشَی اللهَ مِنْ عِبادِهِ الْعُلَماءُ

How Ayaz deemed himself culpable for thus acting as intercessor and begged pardon for this offence and deemed himself culpable for begging pardon; and this self-abasement arises from knowledge of the majesty of the King; for, 'I know God better than you and fear Him more than you,' and the High God hath said, 'None fears God but those of His servants that are possessed of knowledge.'

من کی آرم رحم خلم آلود را
ره نمایم حلم علم اندود را

How should I bring mercy to you who art moved with anger,
and point out the path of clemency to you who art endued with knowledge?

صد هزاران صفع را ارزانی‌ام
گر زبون صفعها گردانیم

If you subject me to the indignity of (receiving) cuffs,
I am deserving of a hundred thousand cuffs.

من چه گویم پیشت اعلامت کنم
یا که وا یادت دهم شرط کرم

What should I say in your presence? Should I give you information
or recall to your mind the method of lovingkindness?

آن چه معلوم تو نبود چیست آن
و انچه یادت نیست کو اندر جهان

What is that which is unknown to you?
And where in the world is that which you dost not remember?

ای تو پاك از جهل و علمت پاك از آن
که فراموشی کند بر وی نهان

O you who are free from ignorance and whose knowledge
is free from that forgetfulness should cause to be hidden from it,

هیچ کس را تو کسی انگاشتی
همچو خورشیدش به نور افراشتی

You have deemed a nobody to be somebody
and have exalted him, like the sun, with light.

چون کسم کردی اگر لابه کنم
مستمع شو لابه‌ام را از کرم

Since you have made me somebody,
graciously listen to my supplication if I supplicate (you);

ز انکه از نقشم چو بیرون برده‌ای
آن شفاعت هم تو خود را کرده‌ای

For, inasmuch as you have transported me from the form,
it is you that have made that intercession unto yourself.

چون ز رخت من تهی گشت این وطن
تر و خشك خانه نبود آن من

Since this home has been emptied of my furniture,
nothing great or small in the house belongs to me.

هم دعا از من روان کردی چو آب
هم ثباتش بخش و دارش مستجاب

You have caused the prayer to flow forth from me like water:
do you accordingly give it reality and let it be granted.

هم تو بودی اول آرنده‌ی دعا
هم تو باش آخر اجابت را رجا

You were the inspirer of the prayer in the beginning:
be you accordingly the hope for its acceptance in the end,

تا زنم من لاف کان شاه جهان
بهر بنده عفو کرد از مجرمان

In order that I may boast that the King of the world
pardoned the sinners for his slave's sake.

درد بودم سر بسر من خود پسند
کرد شاهم داروی هر دردمند

I was a pain, entirely self-satisfied:
the King made me the remedy for every sufferer from pain.

دوزخی بودم پر از شور و شری
کرد دست فضل اویم کوثری

I was a Hell filled with woe and bale:
the hand of his grace made me a Kawthar.

هر که را سوزید دوزخ در قود
من برویانم دگر بار از جسد

Whomever Hell has consumed in vengeance,
I cause him to grow anew from his body."

کار کوثر چیست که هر سوخته
گردد از وی نابت و اندوخته

What is the work of Kawthar by which every one that has been burned
is made to grow and becomes reintegrated?

قطره قطره او منادی کرم
کانچه دوزخ سوخت من باز آورم

Drop by drop it proclaims its bounty, saying,
"I restore that which Hell has consumed."

هست دوزخ همچو سرمای خزان
هست کوثر چون بهار ای گلستان

Hell is like the cold of autumn;
Kawthar is like the spring, O rose-garden.

هست دوزخ همچو مرگ و خاك گور
هست کوثر بر مثال نفخ صور

Hell is like death and the earth of the grave;
Kawthar resembles the blast of the trumpet.

ای ز دوزخ سوخته اجسامتان
سوی کوثر می‌کشد اکرامتان

O you whose bodies are consumed by Hell,
the kindness is leading you towards Kawthar.

چون خلقت الخلق کی یربح علی
لطف تو فرمود ای قیوم حی

Since Your mercy, O Self-subsistent Living One, said,
"I created the creatures that they might profit by Me,"

لا لان اربح علیهم جود تست
که شود زو جمله ناقصها درست

"Not that I might profit by them" is Your munificence,
by which all defective things are made whole,

عفو کن زین بندگان تن پرست
عفو از دریای عفو اولیتر است

Pardon these body-worshipping slaves:
pardon from the ocean of pardon is more worthy.

عفو خلقان همچو جو و همچو سیل
هم بدان دریای خود تازند خیل

Creaturely pardon is like a river and like a torrent:
the troop run towards their ocean.

عفوها هر شب از این دل پاره‌ها
چون کبوتر سوی تو آید شها

Every night from these individual hearts
the pardons come to You, O King, like pigeons.

بازشان وقت سحر پران کنی
تا به شب محبوس این ابدان کنی

At the hour of dawn You cause them to fly away again,
and imprison them in these bodies till nightfall.

پر زنان بار دگر در وقت شام
می‌پرند از عشق آن ایوان و بام

Once more, at eventide, flapping their wings they fly off
in passionate longing for that palace and roof.

تا که از تن تار وصلت بگسلند
پیش تو آیند کز تو مقبلند

In order that they may snap the thread that unites them with the body,
they come before You, for by You they are endowed with fortune—

پر زنان ایمن ز رجع سر نگون
در هوا که إِنَّا إِلَيْهِ راجعون

Flapping their wings, secure from falling back headlong,
in the air and saying, "*Truly unto Him we are returning*."

بانگ می‌آید تَعَالَوْا ز آن کرم
بعد از آن رجعت نماند آن حرص و غم

From that Bounty comes the call, "Come!
After that returning desire and anxiety are no more.

بس غریبیها کشیدید از جهان
قدر من دانسته باشید ای مهان

As exiles in the world you suffered many indignities:
you will have learned to value Me, O nobles.

زیر سایه‌ی این درختم مست ناز
هین بیندازید پاها را دراز

Listen now; stretch your legs beneath the shade of this tree of Mine
in the intoxication of delight,

پایهای پر عنا از راه دین
بر کنار و دست حوران خالدین

Stretch your legs, which are fatigued by the Way of Religion,
resting for ever on the bosoms and hands of the houris,

حوریان گشته مغمز مهربان
کز سفر باز آمدند این صوفیان

The houris amorously and fondly say,
'These Sufis have returned from their travels.

صوفیان صافیان چون نور خور
مدتی افتاده بر خاك و قذر

The Sufis pure as the light of the sun,
who for a long time had fallen into earth and filth,

بی‌اثر پاك از قذر باز آمدند
همچو نور خور سوی قرص بلند

Have come back stainless and undefiled,
as the sunlight to the lofty orb.'"

این گروه مجرمان هم ای مجید
جمله سرهاشان به دیواری رسید

"This company of sinners likewise, O glorious—
all their heads have come against a wall.

بر خطا و جرم خود واقف شدند
گر چه مات کعبتین شه بدند

They have become aware of their fault and sin,
although they were defeated by the King's two dice.

رو به تو کردند اکنون اه کنان
ای که لطفت مجرمان را ره کنان

Now they turn their faces towards you, uttering cries of lamentation.
O you whose clemency is making way for sinners,

راه ده آلودگان را العجل
در فرات عفو و عین مغتسل

Speedily grant the defiled ones admission
into the Euphrates of pardon and the fountain *a washing-place*,

تا که غسل آرند ز آن جرم دراز
در صف پاکان روند اندر نماز

That they may wash themselves clean of that prolonged sin
and join in prayer among the ranks of the purified—

اندر آن صفها از اندازه برون
غرقگان نور نحن الصافون

Among those innumerable ranks plunged in the light of
'*We are they that stand in line.*'"

چون سخن در وصف این حالت رسید
هم قلم بشکست و هم کاغذ درید

When the discourse reached the description of this state,
at once the pen broke and the paper tore.

بحر را پیمود هیچ اسکره‌ای
شیر را برداشت هرگز بره‌ای

Did any saucer measure the sea?
Did a lamb ever carry off a lion?

گر حجاب استت برون رو ز احتجاب
تا ببینی پادشاهی عجاب

If you are veiled, cease being veiled,
that you may behold the marvellous sovereignty (of God).

گر چه بشکستند جامت قوم مست
آن که مست از تو بود عذریش هست

Although the drunken fellows broke Your cup,
there is an excuse for him that is intoxicated by You.

مستی ایشان به اقبال و به مال
نه ز باده‌ی تست ای شیرین فعال

Is not their intoxication with fortune and riches of Your wine,
O You whose actions are sweet?

ای شهنشه مست تخصیص تواند
عفو کن از مست خود ای عفومند

O Emperor, they are intoxicated with Your election:
pardon him that is intoxicated with You, O Pardoner!

لذت تخصیص تو وقت خطاب
آن کند که ناید از صد خم شراب

The delight of being elected by You at the moment of Your addressing them
has an effect that is not produced by a hundred jars of wine.

چون که مستم کرده‌ای حدم مزن
شرع مستان را نبیند حد زدن

Since You have intoxicated me, do not inflict a penalty:
the Law does not see fit to inflict a penalty on the intoxicated.

چون شوم هشیار آن گاهم بزن
که نخواهم گشت خود هشیار من

Inflict it at the time when I become sober;
for indeed I shall never become sober.

هر که از جام تو خورد ای ذو المنن
تا ابد رست از هش و از حد زدن

Whoever has drunk of Your cup, O Gracious One, is forever delivered
from self consciousness and from the infliction of penalties.

خالدین فی فناء سکرهم
من تفانی فی هواکم لم یقم

Their intoxication consists in a state of unconsciousness of self (*faná*),
abiding for ever: he that passes away from self in love for You will not arise.

فضل تو گوید دل ما را که رو
ای شده در دوغ عشق ما گرو

Your grace says to our heart,
"Go, O you who have become in pawn to the buttermilk of My love.

چون مگس در دوغ ما افتاده‌ای
تو نه‌ای مست ای مگس تو باده‌ای

You have fallen, like a gnat, into My buttermilk:
O gnat, you are not intoxicated, you are the wine.

کرکسان مست از تو گردند ای مگس
چون که بر بحر عسل رانی فرس

O gnat, the vultures become intoxicated by you,
when you ride on the ocean of honey.

کوه‌ها چون ذره‌ها سر مست تو
نقطه و پرگار و خط در دست تو

The mountains are tipsy with you like motes;
the point and the compass and the line are in your hand.

فتنه که لرزند از او لرزان تست
هر گران قیمت گهر ارزان تست

The torment at which they tremble is trembling at you:
every costly pearl is cheap to you."

گر خدا دادی مرا پانصد دهان
گفتمی شرح تو ای جان و جهان

If God gave me five hundred mouths,
I would sing in description of you, O soul and world;

یك دهان دارم من آن هم منکسر
در خجالت از تو ای دانای سر

I have one mouth, and even that one
is crushed with shame before you, O knower of the mystery.

منکسرتر خود نباشم از عدم
کز دهانش آمده‌ستند این امم

In truth I am not more crushed than non-existence,
from the mouth of which these peoples have come.

صد هزار آثار غیبی منتظر
کز عدم بیرون جهد با لطف و بر

A hundred thousand impressions of the Unseen World
are waiting to spring forth graciously and kindly from non-existence.

از تقاضای تو می‌گردد سرم
ای بمرده من بپیش آن کرم

Because of your urgency my head is reeling:
oh, I am dead in the presence of that bounty.

رغبت ما از تقاضای تو است
جذبه‌ی حق است هر جا رهرو است

Our desire arises from your urgency:
wherever there is a wayfarer, it is the pull of God.

خاك بی‌بادی به بالا بر جهد
کشتی‌یی بحر پا در ره نهد

Does the dust leap upward without a wind?
Does a ship voyage without the sea?

پیش آب زندگانی کس نمرد
پیش آبت آب حیوان است درد

None died in the presence of the Water of Life:
compared with your water the Water of Life is dregs.

آب حیوان قبله‌ی جان دوستان
ز آب باشد سبز و خندان بوستان

The Water of Life is the goal of those to whom life is dear:
by water the garden is green and smiling.

مرگ آشامان ز عشقش زنده‌اند
دل ز جان و آب جان بر کنده‌اند

Those who quaff the cup of death are living through His love:
they have torn their hearts away from life and the Water of Life.

آب عشق تو چو ما را دست داد
آب حیوان شد به پیش ما کساد

When the water of Your love gave us its hand,
the Water of Life became worthless in our sight.

ز آب حیوان هست هر جان را نوی
لیك آب آب حیوانی توی

Every soul derives freshness from the Water of Life,
but You are the Water of the Water of Life.

هر دمی مرگی و حشری دادی‌ام
تا بدیدم دست برد آن کرم

You did bestow on me a death and a resurrection continually,
that I might experience the conquering power of that bounty.

همچو خفتن گشت این مردن مرا
ز اعتماد بعث کردن ای خدا

This dying became to me as sleeping, from my confidence that You,
O God, wouldst raise me from the dead.

هفت دریا هر دم ار گردد سراب
گوش گیری آوریش ای آب آب

If the Seven Seas become a mirage at every moment,
You will take it by the ear and bring it, O Water of the water.

عقل لرزان از اجل و آن عشق شوخ
سنگ کی ترسد ز باران چون کلوخ

Reason is trembling with fear of death, but Love is bold:
how should the stone be afraid of rain as the clod?

از صحاف مثنوی این پنجمست
در بروج چرخ جان چون انجمست

This is the Fifth of the Scrolls of the *Masnavi*:
it is like the stars in the zodiacal signs of the spiritual sky.

هر دمی مرگی و حشری دادی‌ام
تا بدیدم دست برد آن کرم

Not every sense can find its way by the star:
except the mariner acquainted with the star.

ره نیابد از ستاره هر حواس
جز که کشتیبان استاره شناس

The lot of the others is naught but looking:
they are ignorant of its auspiciousness and conjunction.

آشنایی گیر شبها تا به روز
با چنین استاره‌های دیو سوز

During the nights till daybreak
make yourself familiar with devil-burning stars like these,

هر یکی در دفع دیو بد گمان
هست نفط انداز قلعه‌ی آسمان

Everyone is hurling naphtha from the fortress of Heaven
to drive away the evil-thinking devil.

اختران با دیو همچون عقرب است
مشتری را او ولی الاقرب است

To the devil the stars are as a scorpion,
to the buyer it is the next of kin.

قوس اگر از تیر دوزد دیو را
دلو پر آب است زرع و میو را

If the Bow pierces the devil with an arrow,
the Bucket is full of water for the crops and fruit.

حوت اگر چه کشتی غی بشکند
دوست را چون ثور کشتی می‌کند

Though the Fish wreck the ship of error,
for the friend it is sowing like the Bull.

شمس اگر شب را بدرد چون اسد
لعل را زو خلعت اطلس رسد

If the Sun rends Night to pieces, like a lion,
there comes from it a satin robe of honour for the ruby.

هر وجودی کز عدم بنمود سر
بر یکی زهر است و بر دیگر شکر

Every existence that emerged from non-existence
is poison to one and sugar to another.

دوست شو وز خوی ناخوش شو بری
تا ز خمره‌ی زهر هم شکر خوری

Be a friend and become quit of sour qualities,
so that you may eat sugar even from a jar of poison.

ز آن نشد فاروق را زهری گزند
که بد آن تریاق فاروقیش قند

A poison did no harm to Faruq because to him the antidote,
discrimination (*faruqi*), was sweet as candy.

پایان دفتر پنجم